The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, No. 20.—WHOLE NUMBER 1217.

JOHN HECKER, PROPRIETOR. NEW-YORK, JULY 15, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

IN TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY............ 9 A. M.
CHURCH OF THE ANNUNCIATION............ 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A. M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS............ 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

THE CHURCH AT HOME.

COMMISSION ON THE MEMORIAL.—The Commission of Bishops, appointed at the last General Convention, upon the memorial of the Rev. Dr. MUHLENBERG and other clergymen, met in the city of New York, on the day of the Commencement of the General Theological Seminary, and remained in session for several days.

A considerable number of documents were laid before them; and their deliberation resulted in the preparation of a series of inquiries, to be addressed to clergymen in different quarters, and to other persons possessing such knowledge and experience as might enable them to furnish information on any of the exceedingly important subjects embraced within the scope of the Memorial.

The Commission were led to view these subjects as having reference, either (1.) to the greater development and more abundant and various use of the resources actual at the disposal of the Church, at present, for meeting the great moral, social, and spiritual wants which surround it on every side; (2.) to the multiplication or better adaption of these resources through measures which might require further ecclesiastical legislation; or (3.) to the question how far the Church, under the blessing of GOD, might be instrumental in reuniting separate bodies of Protestant Christians, so that those who hold essentially the same faith might present an undivided front to their common enemies, unbelief and wickedness.

It was found that these subjects, at every step, grew in interest and urgency. The opinions and suggestions already received from quarters the most various, yet all worthy of respect, indicate that no unreal want had prompted this movement. The Commission felt deeply the necessity of proceeding with the most jealous care, and with constant prayerfulness. After such free conference as disclosed a remarkable degree of unity in their own views and experience in connection with these subjects, and after some preparation and distribution of the work before them, they adjourned till the time appointed for the meeting of the Board of Missions at Hartford, in October. It is also intended that a meeting shall take place in February next, at Savannah.

It is desirable that it should be well understood that nothing has been pressed, from any side, tending towards changes in the Prayer-Book, doctrinal or even verbal; for we do not regard as such changes, the addition of occasional prayers beyond the present number, or a permission to exercise a liberty of variation and selection in the use of our formularies.

The Rev. SAMUEL R. JOHNSON, D. D., of the General Theological Seminary, is the Secretary of the Commission.

In addition to the inquiries which are to be issued, measures were taken for opening a correspondence with bodies and individuals in England, who are actively engaged in efforts having essentially the same objects.

New York.—The small but beautiful church of St. Andrew's, Laphank, L. I., was opened for Divine Service for the first time, on Sunday morning, the 3d after Trinity, July 2d, by the Missionary in charge of the united stations of Laphank and Patchoque, the Rev. CHARLES H. GARDINER. An intelligent congregation filled the pews, and listened, with marked attention, to an appropriate discourse from Isaiah xxxii. 2, in which the Missionary urged them to avail themselves of the advantages likely to be theirs from the completion of this edifice; and to seek it, as the traveller through the desert seeks the oasis, where water for the thirsty and shelter for the weary may be had.

As the building will be ready, it is hoped, before long, for consecration, that will be the proper time to give a more detailed description of it and its prospects. Suffice it to say, that to the untiring exertions of a single family, mainly, it owes its present existence; and those exertions are not likely to flag, until a complete organization, and due consecration shall be effected.

This auspicious commencement must cheer not only the hearts of those, who have so piously contributed to its erection, but that also of the Missionary, whose stations are nearly 9 miles apart, and who officiates in the morning at this church, and in the P. M. at St. Paul's, Patchoque,—the arrangement being to have both churches open a part of the day, instead of closing on alternate Sundays. X.

Patchoque, L. I., July 3, 1854.

WE OMITTED, last week, to mention the opening of the Church Reading-Room and Library, which took place on Friday evening, the 30th ult. A large gathering of Bishops, clergy, and laity showed the interest taken in the cause; while the speeches made and the refreshments provided crowned the inauguration of the establishment with happiness and promise. The following circular conveys the best information in reference to this new enterprise:

New York, June 30th, 1854.

As the interests of Churchmen in this city become more wide-spread and varied, and as the facilities of travel bring yearly more and more of our fellow-Churchmen among us for a few days, the need of some common central Church Rendezvous is more imperatively apparent. Philadelphia, Baltimore and Louisville are already supplied; while, as yet, New York has not fully organized all that is needful for the pressing wants and daily convenience of the Church.

A few laymen have taken upon themselves the responsibility of setting on foot a Church Reading-Room, having secured for that purpose a most eligible apartment in the new marble building No. 637 Broadway, where are to be found the Bookstore of STANFORD & SWORDS, the Depository of the Sunday School Union and Church Book Society, the Business Office of the Provisional Bishop, the Rooms of the P. E. Mutual Benefit Society (Church Brotherhood), the Office of the *Church Journal*, and a room specially set apart for the convenience of clergymen who make a stay of but a few hours in the city. In the room thus secured, will be found all the American Church Papers and Periodicals, the re-publication of the Quarterlies, many of the English Church Papers, besides other religious publications. It is designed, also, as soon as practicable, to form a suitable Library, to be at the service of those who shall be entitled to the use of the room. In selecting periodicals and books, the Rev. Dr. J. A. SPENCER and the Rev. CHARLES H. HALSEY have consented, at the request of the Provisional Bishop—who gives the whole design his cordial approval—to act as Committee of Consultation and Supervision.

The terms of subscription will be *Two Dollars a Year*, to all lay members of the Church, of either sex, in *advance*. The clergy, students of Theology, and strangers visiting the city, will be admitted FREE.

The rent and fixtures of a room like this, especially if furnished in the manner which will be expected in a city where there is such an abundance of Church wealth as in New York, will be a burden which it is believed the Churchmen of New York will not be willing should be borne by a few. The undersigned, therefore, confidently appeal to their fellow-Churchmen for such abundant contributions, in money and books, as will enable them to make the Reading Room as creditable to the liberality, as it is necessary for the accommodation, of the Church in New York.

Donations may be sent to either of the Committee.

WM. A. DUNCAN, 161 William street,
F. W. WELCHMAN, 84 Broad street,
E. B. STIMSON, M. D., 33 West 23d street,
THOS. P. CUMMINGS, 121 William street,
JAMES WARREN, 54 Front street,
CLARENCE G. MITCHELL, 75 Nassau street,
RICHARD KIPLING, 32 Maiden Lane,
Committee.

THE CHURCH ABROAD.

England.—In addition to the ordinations mentioned last week, the Bishop of DOWN and CONNOR, acting for the Bishop of NORWICH, ordained, in Norwich cathedral, *ten* persons to the Diaconate and *fourteen* to the Priesthood.

THE FOLLOWING OFFICIAL notice announces the return of a seceder from the Church:

> The Rev. THOMAS TENISON CUFFE, M.A., late of Kennington, who sometime back seceded from the Church and joined the Countess of Huntingdon's connexion, has seen the impropriety of such a step, and, having expressed his deep regret to the Bishop of LONDON, and his firm attachment to the doctrine and principle of the Church of England, his lordship has, with the approval of the Bishop of WINCHESTER, admitted Mr. CUFFE to officiate in his diocese.

THE VICAR of PETERBOROUGH has commenced a system of open-air preaching, which he designs to continue as long as the weather permits.

A NEW ORGAN has been opened in Winchester cathedral, with a fine choral service, at which fifty voices from the choirs of several other dioceses assisted.

THE TROUBLES at St. Paul's, Knightsbridge, have been terminated by a new and hotly-contested election for churchwardens. Mr. WESTERTON was elected by a majority of 323, the numbers being 651 for Mr. WESTERTON and 328 for Mr. DAVIDSON.

ACCORDING TO THE *John Bull*, it is fully understood that the Deanery of Windsor, to which the Registrarship of the Order of the Garter is attached, and which is, next to a Bishopric, the most valuable ecclesiastical appointment in the gift of the Crown, will be offered to the Hon. and Rev. Lord WRIOTHESLEY RUSSELL, one of the Canons of Windsor, and Clerk of the Closet to the Queen.

THE BISHOP OF NEW ZEALAND has declined the appointment to the Metropolitan See of Sydney. This we imagine will not surprise any who know the man and his apostolic labours in his distant diocese.

AT THE 153D ANNIVERSARY of the Society for the Propagation of the Gospel in Foreign Parts, it was stated in the report that the Society's operations, which had been virtually limited to the North American and West Indian colonies for upwards of a century, had within the last thirty or forty years been extended to India, Australia, Van Diemen's Land, New Zealand, South Africa, and Borneo. Within the same period twenty-five additional colonial Bishoprics had been founded, and in twenty-one of these the Society had missionary stations, being engaged in propagating the Gospel from Rupert's Land and Labrador to the islands of the Indian and Pacific Oceans. The total sum expended by the Society during the year 1853, for the maintenance in whole or in part of 447 missionaries and 700 catechists, schoolmasters, and theological students, was (over and above funds specially appropriated by the donors) £56,000. Several facts were stated in the report to refute the unfounded assertion sometimes made that the Society confined its efforts to the maintenance of clergymen in British settlements, whilst the vast field of heathen missions was left to other societies. When the Society was first founded, there were probably not twenty clergymen of the Church of England in countries in which there were now congregations under the pastoral care of 2,965 clergymen, of whom 447, stationed generally in the most destitute places, were assisted by the Society. There had been established in the British colonies 17 colleges, in which clergymen were educated; and to fourteen of these the Society lent aid. In the British possessions abroad there were twenty-eight Bishoprics. In 1853 the Society's expenditure was £104,512. The demands on its resources were increasing year by year. An addition of not less than £20,000 to the Society's income was now needed for the maintenance of additional clergymen and teachers in those fields of missionary labour to which Divine Providence had led the Church of England.

AT THE COMMENCEMENT of Archdeacon WILBERFORCE's recent visitation of East Riding, a protest against the doctrine of his book on the Holy Eucharist, signed by the greater part of the clergy of Hull, was presented to him. We find the following abstract of the grounds of the protest:

> 1. That waiving all discussion on the term transubstantiation, he yet adduces passages from ancient writers to prove "the change of the substance of bread and wine." 2. That he says, "that which Our LORD affirmed to be present there, by the words of institution, was his own body and blood. These are the *predicates* which he connected with those elements of bread and wine which he took in his hands and blessed," adding "We have seen that it was the self-same body and blood which he had taken of the Blessed Virgin, of her substance, and which so shortly afterwards he offered upon the cross. This it is which forms the link between him and man's nature; it was bound by the unalterable tie of personality to himself; and as he then gave it himself to his twelve apostles, so he still communicates it by the ministration of their successors to the faithful in the Holy Eucharist." 3. That he asserts that "the plainest proof which men can give that they suppose CHRIST to be really present in the Holy Eucharist, is to render Him divine honour;" and endeavours to set aside the plain design of the rubric, by the following reasoning: "The rubric certainly does not go on to state, as it might to have done, that though CHRIST's body and blood are not *naturally* present, except in heaven, yet that their *supernatural* presence is bestowed in the Holy Eucharist, and that though no adoration be due to the bread and wine, or to any such corporal presence as the senses can take cognizance of, yet that CHRIST's body and blood really present under the forms of bread and wine, as the inward part, or *res sacramenti*, are entitled to and receive adoration." 4. That he delivers it as the doctrine of the ancient Church, which he approves, that "the body and blood of CHRIST were believed to be orally received even by unworthy communicants."

The protest thus concludes:

> It is with unfeigned regret that we assume a position in apparent antagonism to one holding official rank among us; but a sense of duty to our Church, and to its Living Head, obliges us to declare, not only that we cannot participate in the views contained in the above-mentioned treatise, but that we repudicate them as serious and dangerous errors, which we earnestly pray that you may be induced to retract."

The Archdeacon's Charge, apparently written in anticipation of this protest, after adverting to local Church matters, entered at great length upon the doctrine of the Holy Eucharist set forth by the Archdeacon in his book, resting the defence of it "upon the authorized formularies of the Church of England."

> On the rubric appended to the service for the sick, he observed that the conclusion drawn from it that the Church of England does not consider actual communion so essential as is supposed, before the Reformation, rested on sheer ignorance, the very same provision occurring in the "Sarum Manual," for which our Prayer-Book was substituted. On the quotation from St. AUGUSTIN, in the 29th Article, intended apparently to negative the idea of our LORD's actual presence, he remarked, that not only this quotation was employed by the Church of Rome in the service for Corpus Christi day, but that its most material words were not really St. AUGUSTINE's, but had probably been added by BEDE, by whom our LORD's actual presence in this sacrament could not possibly be doubted.
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> On the question of the real presence he observed that three notions were entertained; "first, that CHRIST's body is altogether absent, and the elements merely a sign or symbol, by which it is remembered; secondly, that it is truly present, of course, in some supernatural manner; thirdly, that CHRIST's body is not present itself, but may be said to be present by means of some influence or emanation which proceeds from it, and that this it is which the elements communicate," and co[illegible] that the second of these three was the notion support[illegible] the formularies of the Church, especially by her Bap[illegible] and her Ordinal.
>
> Respecti[illegible] the question mi[illegible] hdeacon sai[illegible] and as it was a [illegible] table than to [illegible] been disc[illegible] on shall be [illegible] Church of England exercised so[illegible] supervision over her [illegible]rgy, and left it to their own risk whether they adopted right conclusions, but that after the sentence pronounced four years ago on the doctrine of Holy Baptism, the same Courts could not forbid the real presence in the elements to be asserted, as it would be too contrary to the obvious meaning of words, and too derogatory to the boasted fairness of our nation.

Ireland.—The Bishop of MEATH held a general ordination on Trinity Sunday last, in Archbraccan church, and admitted *nine* persons to the Holy Order of Deacons, and raised *eleven* to the Holy Priesthood. Several of both orders were ordained upon letters dimissory from other Irish Bishops.

Toronto.—The *Middlesex Prototype* gives the following notice of the progress made towards the establishing of a new bishopric in Canada West:

> The western division will extend from the eastern line of the Indian lands on the Grand River, west of the St. Clair, south to Lake Erie, and north to Huron. Twelve thousand five hundred pounds are intended to be raised by the Churchpeople in this extensive tract, from the yearly interest of which the Bishop is to be paid his annual stipend, so that no additional sum will ever be collected from the people for the Bishop's support.
>
> We regret that some of our people object to the endowment of a Bishopric at present, and allege that a greater number of clergymen should first be secured for the townships. Were we not satisfied that the true and speedy way of increasing the number of the clergymen is, first, to secure the services of a devoted, active, godly Bishop, elected by the people and supported by their freewill offerings, we should not aid the present movement. But, being fully impressed with the idea that the future growth and prosperity of the Church in this section of Canada depends, in a great degree, on proper episcopal supervision, we go heart and hand for the immediate creation of the endowment, and fear not that it will not succeed.
>
> A look at the present list of subscriptions must create surprise, admiration and regret—surprise and admiration to find the names of several young men of limited means, dependent on a precarious salary in some of the public offices, down for sums from £100 to £50: working mechanics evince the same Christian liberality; while some of the wealthy ones of the earth subscribe, we regret to say it, a mere £10 or £6 annually to the Bishop's fund. We do hope that a laudable Christian rivalry may animate the latter class to enter on the subscription list, immediately, the names of some members of their families for liberal sums, so as to stand before the public, and in the presence of Him who alone can bless the abundant gifts that they enjoy, as willing to contribute for the extension of CHRIST's kingdom, and the distribution of spiritual food amongst the people of our remotest settlements. Children, yet unborn, will read their names with delight, and bless the liberality of the Canadian Churchmen and Churchwomen that made provision for the religious teaching of generations yet to come.

New Zealand.—We find the following interesting statement, made recently by the Bishop of NEW ZEALAND at a meeting of the Winchester Associations in connection with the Societies for Promoting Christian Knowledge and the Propagation of the Gospel:

> On the opposite side of the world, where he was stationed, he had met with the utmost liberality and sympathy in the contributions of the people to the support of the Church. Upon a late occasion he was present at an assemblage of the people of a village, for the purpose of considering the best mode of obtaining a house of GOD. They asked him his advice, and when he referred them to a passage in the Epistle to the Romans, and showed them that the right way was for then to set apart a portion or a tithe of their produce, they willingly accepted the plan, and 120 of them entered into conditions to pay tithe for the maintenance of a Minister. In many places the like anxiety was apparent for religious ministration, and the people gave land for Churches and stations, and the Chiefs land for permanent endowment of the Church. It was not generally known what was the source of the establishment of the Christian Mission in those distant fields of the Society's labours. The sin of Great Britain had been the prime cause of it; for, the convict system being established, men were appointed to superintend it, and one of these men had endeavoured to gain the good opinion of some New Zealanders brought into the place, and improving the footing he had gained, after a time ventured to visit these people, by whom he was most kindly received. Catechists were soon after sent among them, and preachers of the word following, conversions took place. In 1840 New Zealand was so far civilized that it was considered safe for the English to settle in any part of it, and the Society for Propagating the Gospel took up their position, and New Zealand became the field of important operations, which had rapidly progressed in extent. Each of the two Societies agreed to pay £7,000. He had been allowed £1,000 a-year since he first entered on his duties, and the help he was enabled to supply from these means formed the inducement on the part of the people to contribute towards the support of the Church. There were now 50 Clergymen; £2,000 had been granted for the institution of a College, and 25 of the Clergy out of the 50 had for a longer or shorter time been studying in it previous to their ordination.

THE WORLD ABROAD.

England.—By the last two steamers the news is more important than copious. The War news is of very decisive and significant character. The whole subject was opened again in the British Parliament on the 19th ult. in a full and animated discussion, in which Lord LYNDHURST was the chief participant. The nature of the guarantees for the future which should be required of Russia was fully considered, and in a tone that gave general satisfaction.

Among the notices on the book is a motion to inquire if the Government has taken steps for Britain to have equal advantages with America in the trade of Japan.

The King of PORTUGAL, the Duke of OPORTO and suite visited London on the 19th ult. and were received with great ceremony by the Lord Mayor.

France.—The chief item of French news is the discovery of an attempt to assassinate the Emperor during his visit to the baths of the Pyrenees. One hundred and fifty arrests had been made.

A very favourable report on the state of the nation has been published by the minister of the Interior.

It is reported that M. PERSIGNY will resign, and be succeeded by M. BAROCHE.

Russia and Turkey.—The campaign on the Danube has been closed in a manner that promises, by the power which it places in the hands of the Allied Powers, a speedier restoration of the peace of Europe than we had dared to hope. The siege of Silistria has at length been raised, and with such utter discomfiture of the Russians as must both paralyze their energies and humiliate them before the world. The impatience of the Czar at the protracted siege doubtless stimulated the Russian Generals to lead in person a desperate assault upon the place. Since the siege was commenced on the 17th of May the communication with Shumla has been interrupted. The first attack of the Russians having been repulsed, Gen. SCHILDERS began his mining operations. On the 28th the first great assault was attempted by the besieging army, when Gen. SELVAN was killed, Count ORLOFF mortally, and Gen. POPOFF slightly, wounded. On the 29th a new attack was made without success. On the 2nd of June it was again renewed, and MUSSA PASHA was killed by an exploding grenade, but the Russians were repulsed. On the 9th Prince PASHKIEWITCH was wounded in the trenches by a spent ball; on the 13th a furious attack was again made, under the orders of Gen. SCHILDERS and Prince GORCHAKOFF, but it was unsuccessful; Gen. BAUMGARTEN was wounded and SCHILDERS had his leg carried off by a Turkish cannon ball. On the 15th the Russian Generals, maddened by their want of success, once more stormed the fortress, but the Turks, re enforced on the 12th by the arrival of fresh troops from Shumla, made a sally, destroyed the Russian works, and took even one of the Danube islets, from whence a battering train of the Russians had annoyed the besieged garrison. The Generals, GORCHAKOFF, CHRULEFF and LUDERS, are said to be among the wounded. The Russian loss was enormous. On the 16th the siege was raised.

Thus it will be seen that the Turks were unassisted in this achievement by the Allied troops, who failed to arrive in season to share the victory. The consequence of this series of reverses to the Russian arms must be of the greatest importance. The answer of the Czar to the Austrian demands by which he consents in compliment to that Power, to evacuate the Principalities indicates either a spirit of submission that would make a merit of necessity, or is a stratagen to engage Austria on his side. The combined Powers will doubtless use the advantage they have thus gained, and will not be content with a mere abandonment of the unadded territories, but will insist upon those guarantees for the future which will protect Turkey from any renewal of invasion of her rights by Russia when the present defensive Alliance shall have been dissolved.

For The Churchman.

THE IOWA ELECTION.

There ought to be some discussion of the principles involved in the Iowa election, previous to the action of the Standing Committees. The choice of a Bishop is an exceedingly solemn thing, and there has been in the Church too much inclination to decline the responsibility of exercising the discretion reposed in various bodies in any other way than passively to accomplish the will of those who first move in the matter. From this apathy or indifference the Church has suffered already, and, if it is continued, will suffer much more. Assuming that the Standing Committees and the Bishops desire to act intelligently on this subject, they ought to be informed, 1st. In what respect does this case differ from the recent election in Florida? 2d. Where a question is fairly raised with regard to the competency of a Diocese to elect a Bishop, is it not the duty of the Convention or of the Standing Committee of that Diocese to furnish the co-ordinate tribunals with the evidence in the case? 3d. The refusal of the last General Convention to amend Canon II of 1844 seems to decide that the actual electors need not have resided for a year in the Diocese, or have been settled for that time in their parishes. 4th. Does not Canon II of 1844 now require that the parishes in which the six officiating presbyters are "settled" should be independent and self-supporting parishes? The qualification, "regularly settled in a parish or church," added to the description, "officiating presbyters therein," evidently refers to the well-known distinction in America between missionaries who are *sent*, and ministers who are *called* by their respective parishes. Six parishes or churches having the power to call and settle their rectors, by providing for their support, is taken as the minimum test of sufficient strength and Episcopal feeling in a Diocese to be entitled to elect a Bishop.

According to my own views, the Bishop ought to have been *sent* by the Church before there was a single presbyter. And this the Church did in the present case. But the qualification of six self-supporting parishes and six presbyters therein should surely be considered the minimum of qualification to elect a Bishop for the Church of GOD. If a looser construction than this is given to the Canon, six of the merest adventurers who have ever intruded into the ministry of the Church might exercise this awful power; or the merest fragment of a faction might colonize a wilderness by a succession of preachers for a year, and then proceed to impose a Bishop upon the whole Church.

I hope that some of the able canonists in your neighbourhood will consider and dispose of these subjects. They may be treated of now without prejudice, for all parties agree that the Diocese of Iowa has made an excellent choice, and a decision adverse to the election will only operate as a postponement of the consecration of the nominee. C.

For The Churchman.

ST. TIMOTHY'S CHURCH.

MR. EDITOR: I wish to make a statement of facts in regard to this new congregation. The district in which it is located has been entirely of a missionary character, the city proper having advanced its improvements but little further than Fifty-first street, in which street, near the Eighth avenue, the school-house stands, in which we are now worshipping, and the inhabitants being mostly of the working class. Above Twenty-eighth street and west of the Seventh avenue there is but one Episcopal church in the city already built up, and this church is of the smaller class. This extent of ground comprises almost the whole of two wards of our city.

The Sunday school began with two scholars, and the congregation with two families. But personal visiting through a large part of the neighbourhood, and other efforts, have been blessed to the present quite gratifying condition of the church, which, in little more than a year, numbers over 70 families and about 60 communicants. A few months since, 17 were confirmed by the Provisional Bishop.

It is now time that we build a church. A building committee has been appointed by the vestry to take charge of the matter. For many reasons we can build now far better than we could if we waited for two or three years. Indeed our building at all is almost conditioned on our building at present, for the city population is growing rapidly around us, requiring accommodations which we have not to offer; we have a vantage ground over other religious bodies which we must lose if not at once improved, and, more than all, we have a munificent offer of four lots of ground from two opulent families in the neighbourhood, and this offer will be withdrawn if funds are not secured for the building.

I have been induced to make this plain statement in the hope that the information may lead others to contribute to the building fund, the formation of which it is necessary to commence at once. Persons wishing to aid us will facilitate our endeavours by sending their offerings, without waiting to be called on, to the office of this paper or to the store of STANFORD & SWORDS.

J. C. TRACEY, Rector.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

NO. III.

The devil is the author of evil, the fountain of wickedness, the adversary of the truth, the corrupter of the world, man's perpetual enemy; he planteth snares, diggeth ditches, spurreth bodies, he goadeth souls, he suggesteth thoughts, belcheth anger, exposeth virtues to hatred, maketh vices beloved, soweth error, nourisheth contention, disturbeth peace, and scattereth affliction.—PETER RAV. *in Matth.*

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—SAVANAR.

Two several lovers built two several cities; the love of GOD buildeth a Jerusalem; the love of the world buildeth a Babylon; let everyone inquire of himself what he loveth, and he shall resolve himself of whence he is a citizen.—*St.* AUGUSTINE, *sup. Psal. cxiv.*

If we give more to the flesh than we ought, we nourish an enemy; if we give not to her necessity what we ought, we destroy a citizen: the flesh is to be satisfied as far as suffices to our good; whosoever alloweth so much to her as to make her proud, knoweth not how to be satisfied: to be satisfied is a great art; lest, by the satiety of the flesh, we break forth into the iniquity of her folly.—ST. GREGORY *Hom. III. secund. Park Ezech.*

Out of self; into CHRIST.—

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die;
After death, its joys will be
Lasting as eternity.—FENELON.

GOTHIC ARCHITECTURE.—True it is that the austere beauty of the Athenian portico, the glittering tesselation of the Alhambra, and the gorgeous system of the Byzantine age, were not imitated by mediæval artists. But in that glorious system of Gothic architecture, with its awe-inspiring grandeur, there is even more to enchain and rivet the attention than in the works of other ages. This Gothic element displayed itself in the gloomy sublimity of its arcades and cloisters; its lofty towers piercing the clouds with their delicate traceries; its richly groined roofs—miracles of mechanical art—suspended in mid-air, or calmly reposing in long avenues on slender clustering pillars; its richly ornamented altars and transparent screens; its deep retiring doorways and shady recesses; its rose, lancet, and oriel windows, through which a stream of golden light poured upon the richly sculptured materials of the pile, revealing the proposed decorations of living artists, and the productions of an exuberant fancy, full of deep mystery or joyous loveliness. An intense love of nature is everywhere visible in those wondrous piles of sculptured materials; and as the eye rests upon the beautiful figures in these courts—choice flowers, culled from the real garden of mediæval ages—the mind is involuntarily led back to the times when mitred abbot and holy monk formed their solemn processions down the long drawn cathedral aisles, and when those wondrous piles resounded, and "spoke like GOD, from the clouds, from their lofty towers, or alternately sorrowed or rejoiced, like men, in the deep tones of their swelling organ." True, these Gothic stone sculptures have not the elegance of the Parian marbles, nor the elaborated finish of the Parthenon friezes; but if we would learn well and duly the lessons which are intended to be taught by Mr. DIGBY WYATT and Mr. OWEN JONES, we must follow the sound advice of Mr. RUSKIN, and watch man with reverence "as he sits side by side the burning gems that are to reflect a ceaseless sunshine and rise into a cloudless sky; but not with less reverence stand by him when, with rough strength and hurried stroke, he smites an uncouth animation out of the rocks, which he has torn from among the moss of the moorland, and heaves into the darkened air the pile of iron buttress and rugged wall; instinct with work of an imagination as wild and wayward as the northern sea, creations of ungainly shape and rigid limb, but full of wolfish life, fierce as the winds that beat, and changeful as the clouds that shade them.'

Imperfect in original

Imperfect in original

THE SONGS OF SORROW.

I saw pale Sorrow in her Autumn bower;
Athwart its fluttering woof of sombre green
The flying banners of the Day were seen
Over cloud-walls that on the world did lower;
And the sad lustre of the twilight air
Shone through her falling tears and streaming hair.

By the cold marble of her open tomb
She sate, and mourn'd; and when the wailing blast
Sway'd the dark ivy curtain, as it pass'd,
She raised her eyes, and peer'd into the gloom,
And smote her breast, and wept, and look'd afar
With folded palms towards the evening star.

And she began to sing; her mystic chant
Shook down the last drops of a morning shower,
Drew forth the owl in silence from his tower,
And scared the nightingale from out his haunt;
Fall'n from the rustling darkness overhead
The raindrops mingled with the tears she shed.

She sang low ditties desolate and sweet,
A tender mother pleading, old, and poor;
A bounteous sire turn'd from his daughter's door;
A little hungry child with bleeding feet;
Her only son from a poor widow taken;
Love, early love despised, and forsaken.

A sobbing Echo mock'd her from a cave;
On sudden gusts she heard lamenting cries,
Far tumults, terrors, plaints, and agonies;
And faint afflicting tongues, as from the grave;
And forked fires upon the darkness scroll'd
Weird signs of woe, and muffled thunders knoll'd.

She sang great hearts by evil cares estranged;
A father's pride become his curse and shame;
Faithfulness slain, and dying without blame;
Kindness to Hate, and Grief to Madness chang'd:
Sadder the sunken sun began to glow,
Her voice grew fainter, and her heart more slow.

The mournful dirge of one slow village bell
Burthen'd her song, and the low evening wind;
With dusk-red poppyflowers she strove to bind
Her trembling brows—but one by one they fell
Earthward; again she wept, and look'd afar
With folded palms towards the evening star.

Dimly she look'd forth from her ivy and bay;
Through loopholes of gray turrets, grim and bare,
The wild wind shrill'd like spirits in despair;
Deep down the plain a ruin'd city lay,
The stormy dust flew o'er its towers afar,
And wrathful clouds shut out the evening star.

Her voice rose keen upon the wind, like Pity
Pleading to Fate; she sang the old and blind,
Wandering and poor, the last of all their kind;
She sang mad mothers in a stormed city
Sitting by their slain sons, and daughters fair
Dragg'd o'er the burning threshold by the hair.

The wind rush'd down; the dark leaves overhead
Hiss'd like a sea; from battlements of thunder
Great signals flamed, and fill'd the twilight under
With doleful shapes, and shadows of the Dead;
Swifter across the waste the death-knoll swung,
Like Lamentation with an iron tongue.

She sang meek Virtue struck by her own hand;
Honor dishonor'd; Truth in strange attire
Flying forlorn, and Faith in burning fire;
And wild-eyed Ruin sweeping o'er the land;
And Horror with a hundred voices blown
On every wind, and Death upon a throne.

She shriek'd—the tempest answer'd from the skies,
Dark woods, and rushing waters from below;
To the storm-wind she bared her ancient brow,
And to the lightnings raised her awful eyes,
That show'd her a wreck'd world, all dim and dire,
And earthquake rocking mountain-peaks on fire!

"Oh! heaven," she cried, "it is the end of Time,
And God is parting!" Great and terrible
Her voice went upwards in its last farewell,
Above the torrent floods and stormy clime,
Sad as an exiled Angel's, or a cry
Of God gone forth in mortal agony!

Down by her tomb she fainted, and she fell;
The storm swept onwards—in her dreaming ears
Leaving sad murmurings like a sound of tears;
And nature slumber'd at the midnight bell;
But still she heard the parted thunders roll
In echoes through the desert of her soul.

And there was silence after that great cry,
And Death stole forth from icy mountain-caves;
He laid his wand upon the eager waves,
And shed the forest leaves in passing by,
And the drear glitter of his moonlit bones
Whiten'd the stilly trees, and desert stones.

But at the dawning birds began to sing,
And softer voices of a fairer wind;
The orient splendors trembled from behind;
She heard the music of a little spring;
She rose—She wept no more—She look'd afar
With folded palms towards the morning star.

—FREDERICK TENNYSON.

COMMUNICATIONS.

For The Churchman.

THE HUMBLE AND CONTRITE SPIRIT GOD'S DWELLING PLACE.

"Thus saith the High and Lofty One That inhabiteth eternity, Whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Such is one of ISAIAH's messages of grace and mercy to man. How does it bring contrasts not only into assimilation, but also into junction! THE HIGH AND LOFTY ONE THAT INHABITETH ETERNITY, WHOSE NAME IS HOLY—*A contrite and humble spirit!!* HE dwelleth in THE HIGH AND HOLY PLACE—HE dwelleth in this *contrite and humble spirit!!*

This, as all other of the stupendous and gracious truths of revelation, was "written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

Who may have this hope? He that is of a contrite and humble spirit. What is it to be of a contrite and humble spirit? Contrition supposes a sense of personal sin; and what can more strongly or legitimately enforce humility?

He who is of a contrite and humble spirit is truly conscious of his personal sinfulness. And what reflecting person can be otherwise? Whose experience does not afford lamentable proof of the depravity of his nature, and his own guilt? When a pure and perfect GOD, Whose character and attributes establish the criterion of holiness and virtue, is the object of our contemplation, as the Being Who demands of us holiness and virtue as the service he has a right to require, and as essential to His favour; and when it is considered that His requirements have respect to thoughts and words as well as actions; who can look honestly into his heart and life, and not be humbled under a sense of sin?

A just and heartfelt conviction on this subject, that which will go to the extent that truth requires, and that therefore which only can lead to a truly evangelical sense of sin, must be derived from an intimate knowledge, and a right appreciation, of ourselves. "*Know thyself,*" the familiar saying of one of the ancient wise men of Greece, valuable as philosophy years before our SAVIOUR was born, is still more valuable as a precept of evangelical piety and morality. Full and ingenuous heed to it, is one of the best securities against indifference to the practical value and necessity of the truths and requirements of the Gospel, as well as against an unwarranted and deceptive exuberance of feeling in imagined fidelity to those truths and requirements, and enjoyment of what are supposed to be their privileges.

This self-knowledge, therefore, should be a subject of perpetual solicitude and endeavour to the conscientious Christian. Like every other department of the spiritual state and duty which the principles of the Gospel require, it is to be attained, through divine direction and aid, by the proper exercise of man's own moral agency. Here, as in everything connected with evangelical piety, inward spiritual grace is to be sought by outward means. The great and leading means connected with this end, is frequent, strict, and impartial self-examination. And here, as everywhere in the Gospel, we must remember that means are connected, not only with grace following, but also with grace prevenient and co-operating, that they may be rightly and effectually used. Therefore should the Christian pray earnestly and diligently that he may be directed and furthered by divine grace in the momentous and essential duty of self-examination; and the duty should call into review, and strict and impartial judgment, everything connected with his character and conduct. Thoughts and words and deeds should thus be compared with the requisitions of the divine law, in reference to both its letter and spirit—how it would govern the life, and how it would form the character—the restraints it imposes, and the developments it would secure. The "*what*" and the "*how*" are distinctly noticed in our SAVIOUR's rule for the right *hearing* of the word: their separate consideration is equally important in reference to its right *practical application.*

Holy men in the Church of GOD have, by their writings and personal examples, suggested rules on the subject of this duty of self-examination, very important to be observed. According to these, every day should, at its close, be carefully reviewed; on the weekly fast of Friday, there should be a solemn recollection of the then past week; and in immediate preparation for the Holy Communion, the period since its last reception should be carefully looked into.

Some method of this kind, faithfully and devoutly pursued, may be expected, through the divine blessing, to incite and cherish in the heart that essential foundation of the contrition and humility so honoured and blessed of GOD, *a due sense of sin.*

This due sense of sin should have reference, not only to the fact of the person's having committed sin, but also to a just estimate of the nature and consequences of sin. This cannot be cherished without the Christian's feeling deep sorrow for his sins.

Sin defiles our souls, debases our character, prostrates the dignity of our nature, soils its purity, and is the source of great pain and suffering. It is the cause of all the ills and miseries of life. It subjects us to *the just and grievous displeasure of Almighty* GOD. He not only has it in His power to inflict heavy punishments here, but also "is able to destroy both soul and body in hell." Sin is that darkest and worst of all bad properties of character, *ingratitude to* GOD. It is ingratitude to our Heavenly FATHER, from Whom are derived all our blessings in time, and all our hopes for eternity; and Whose mercies, richly manifested in the bounties of nature, and the constant kind dispensations of His providence, were pre-eminently exercised in that inestimable love which prompted the giving of His Only Begotten SON to mediate for our everlasting welfare. It is ingratitude to that Blessed SON of GOD Himself, Who, being His FATHER's Equal, the Brightness of His glory, and the express Image of His Person, took our nature into union with His divinity, and suffered and died, to pay our ransom, to procure for us divine pardon and favour, to rescue us from eternal misery, and exalt us to everlasting life. It is ingratitude to the HOLY GHOST, the Third Person in the All merciful TRINITY, by the energy of Whose grace, the love of the FATHER and the SON is to produce on the heart of man the regenerating, renewing, sanctifying, and saving influences of THE REDEMPTION. It is thus ingratitude for all those temporal, spiritual, and eternal blessings of the Gospel, whence flow our highest and purest joys, and our only true consolations. But for the blessings of which we are thus ungrateful, individual man, and man in every social, civil, and domestic relation, would be deprived of his most important and effectual means of happiness and usefulness.

For the black guilt of ingratitude under such circumstances, a mind not altogether lost to ingenuousness and virtue cannot but feel deep compunction and sorrow; nor will it fail to be filled with harrowing apprehensions of the *desert* of sin, thus aggravatedly sinful. This, too, must tend to cast down every high thought and lofty look, and humble the true Christian in the dust. Before GOD he will feel that any degree of punishment and discipline to which he may be called is less than his sins deserve; and will therefore submit to it with deep humility, and entire resignation. Among his fellow men, his spiritual experience and knowledge of the truth will deeply imbue his heart with the true principle and spirit of the divine precept, "In lowliness of mind, let each esteem other better than themselves." He knows his own sinfulness and demerit. Others he dare not judge. He is conscious that it is not in him to be severe and unrelenting towards them. He cannot find it in his heart to be insensible, even in his ideas of what justice may require, of what would be the sadness of his own doom, if GOD's dealings towards him were of justice rather than mercy. One of his greatest consolations in his sorrowful sense of sin, is the exercise of lenity in sympathy for other sinners.

Such Scriptural views of sin, and such experiences respecting it, cannot but fill the mind with the most earnest desire and effort to forsake it. It must be hateful and loathsome in the Christian's estimation—an object of his utter aversion. His baptismal renunciation of it will be ever before his eyes as a rule and measure of duty to be perpetually applied in the regulation of thoughts, words, and actions, as well in private, as in every kind and degree of intercourse with fellow men.

Essentially connected with this duty, seen and practically adopted as such by the true Christian, is the constant avoiding of temptation to sin, if it can be avoided: but if it lies in the path to which necessity or duty directs; then should he especially call to mind his baptismal obligation to walk answerably to his Christian calling; and as thus required, meet the temptations resolutely, and oppose them manfully; conscious of the grave, it may be eternally momentous, issue depending upon the question of yielding or resisting.

The humility of the truly contrite fills him with deep solicitude, when, from a just and reasonable sense of what he ought to do as a convinced and alarmed sinner, he comes to the question *how* he can do it. He finds nothing to depend on in himself. He feels the great truth that that religion which is to meet his necessities, is not to be found within himself, nor to be developed by any exercise of his natural powers or principles. In himself, with all his faculties, he is helpless. If relief is to come, it must come from without. It must be provided for him, and given to him. Provision for deliverance from sin and its consequences, is a thing too wonderful and excellent for his wisdom and ability: he cannot attain unto it. The earnest and sincere language of his soul is that of the tossed and troubled voyagers, who, when all their skill and labour were vain, and shipwreck and death were full before them, fastening themselves on the power and love of their divine Master, called on HIM, "LORD, *save us: we perish*".

In this meek and docile frame of mind, the true Christian receives GOD's teaching as that by which alone he can know how to be delivered from the guilt, the power, and the penalty, of his sins. He sets no value upon the suggestions of man's sense of propriety, or the deductions of his reason, as to what would be the religion most fitting for him. He sets no value on the suggestions of his own feelings as to the principles and duties which make him the most easy, the most confident, the most assured. His experience is, as an argument, of little value with him. He has too just an appreciation, alas! too confronting an experience, of the frailty and depravity of human nature, to be much swayed, in the momentous concerns of religion, by the suggestions and movements of his own mind. *What hath* GOD *revealed,* is the question which has to him the greatest, and the only truly valued, interest, in determining what he is to do to be saved.

From this only source of sound religious knowledge he learns that there can be no remission of sins but through the merits of the Redeemer's mediation. The perfect character of the Deity will, of course, not admit of the overlooking of offences against His holiness and justice, unless satisfaction be made to that holiness and justice, to the end that it may not be compromitted—a thing which would upset all revealed and all reasonable views of GOD's natural and moral government of the world. This satisfaction no sane man will believe he can render either for himself or others. Holy Scripture tells us that GOD, in His essence and nature, exists in the unity, from everlasting to everlasting, of Three Persons in One Substance—mysteriously so combined in One, that Each Person may have a peculiar and proper part in acts and dispensations flowing from the Whole, and constituting the dealings of the Whole with man. While lost and helpless man is mercifully taken up, in his wretched state, by his One GOD; Each Person of that GOD has special offices of mercy in his behalf, prompted by His divine clemency, and executed by His divine power; Each thus contributing to the honour and glory of the grace of the One GOD.

According to this stupendous scheme of divine mercy, GOD the SON, the Second Person in the Godhead, became incarnate, taking the human nature into union with His divinity. In this His incarnate state, combining in His own Person, the power, excellence, and infinite merit, of GOD, with the passibility, or susceptiveness of suffering, of man, He mediated between GOD and man, Himself being the Victim in the great sacrifice of atonement. The Christian of humble and contrite spirit thankfully receives the revelation of this way whereby GOD can be [illegible] and yet justify the sinner; and retaining, in their [illegible] essential attributes and p[illegible] be re[illegible] [illegible] finds in it all [illegible] faith which knows no doubt [illegible] allows no other dependence to com[illegible] competition.

The same faith, thus leading the sinner to the cross alone, as that [illegible] can give him hope, is equally implicitly received by the humble and contrite spirit, in its farther teaching and warning, that GOD will not pardon or save through the cross, irrespectively of proof afforded by the penitent that his faith is not a mere passive or inanimate principle, but vital and active according to the rule and measure laid down in the Gospel for its governance.

He is humbly and thoroughly conscious, however, that his faith cannot be thus vital and active by any strength of his own. The merits of the sacrifice of the cross, which open the way to pardon, are equally indispensable as the purchase of grace giving the Christian the required preparation for that pardon, and placing and keeping him in the divinely appointed way of salvation, closed by sin, and opened by the pardon of sin. Through this grace only can he have the faith, the penitence, the renunciation of sin, the pious devotion, the charity, the evangelical obedience, which GOD has made the way of salvation. Therefore, relying on this grace, and at all times calling for it by diligent prayer, he cherishes, with an humble childlike docility, a constant desire and effort to know what GOD requires that he should be and do, that he may enjoy a personal interest in the great and precious blessings of the redemption of the world through JESUS CHRIST.

All that he can be, however, and all that he can do, have no merit in themselves. Their only value is derived from the divine compassion which has appointed and required them and promised to bless them, as a part of the sparing mercy procured for us by JESUS CHRIST. Nor will all that he can be, and all that he can do, in this frail state, remove him beyond the perpetual necessity of cherishing an humble and contrite spirit for the sinfulness with which he will still be covered.

B. T. O.

[To be Continued.]

For The Churchman.

"THE FOURTH" AT BURLINGTON COLLEGE.

The usual celebration of our national anniversary was the order for yesterday at Burlington College, and a large attendance of the beauty, fashion and intelligence of the ancient city, from the neighbouring districts, and from Philadelphia, graced the occasion. We noticed, also, a number of distinguished citizens from a distance. The day is always recognized in a manner peculiar to the students of this institution, and the bustle and interest of preparation commenced at an early hour. A large concourse early assembled at *Riverside*, and upon the shady banks of the Delaware, in the immediate vicinage, awaiting the procession from the College. Soon after the hour designated, the music from *Cross' band* gave notice of the approach of the procession, which, on its arrival in front of the Episcopal residence, formed in half-circle from the south, while on the other side, similarly arranged, were the numerous scholars of St. Mary's Hall. In the rear, and surrounding, was a large assemblage of interested spectators. Thus disposed, the Right Rev. President presented himself, and was greeted as *he* deserved who had won all hearts by his gentle benevolence, and the admiration of all by his rare abilities and high achievements. The address to the President, by the College representative for the occasion, Mr. G. H. MCLAUGHLIN, of the Senior Class, was manly, pointed and eloquent, giving earnest of still better things in what we trust will be the long and prosperous future of the young and spirited orator; while the response by the Bishop was happy, touching and eloquent of course. At one o'clock the College Hall was completely occupied. After appropriate music, of which there was no lack during the day, the "Declaration" was read, in very happy style, by Mr. WILLIAM VANDERPOOL, of the College, which was followed by an Oration from the Bishop. This, like his recent inimitable "Charge," surpassed every other effort of a similar character from the same prolific source. His manner, earnest and commanding beyond what has been usual even with him, was calculated to impress deeply the practical lessons of enlightened and genuine patriotism, inculcated with a statesman's forecast and power. At the close of the oration, the Rev. Mr. OGILBY rose, and stated that an *Ode* had been written, to be sung on the occasion, but owing to the regretted absence of the eminent musician, Mr. DEMPSTER,—who, it was hoped, would have contributed to the attractions of the day, to which, on former occasions, his presence and performances contributed so much,—many were disappointed of the pleasure of hearing him sing, he (Mr. O.) hoped that the Ode might be *read*. The proposition having been earnestly seconded, it was read accordingly, by its author, and a copy is herewith transmitted. Need I say that, like every other act of justice and of genuine appreciation of its eminent subject, this poetical tribute was warmly greeted?

After the reading of the *Ode*, and "Hail to the Chief" in admirable style from the band, Mr. LITTELL rose, and proposed that the chair be taken by HENRY C. CAREY, Esq., which was assented to by acclamation. Mr. LITTELL, addressing the Chair, alluded now to the high gratification he, in common with all present, had derived from the proceedings of the day, and warmly eulogized the Bishop's oration. "It was a characteristic performance; statesmanlike, earnest, and rich in political wisdom and practical teachings, and ought to be universally read and preserved." He therefore moved that a Committee of five gentlemen be appointed by the Chair to request, from its author, a copy for publication. The Committee was appointed accordingly, and the public will, in due time, receive it in tangible form.

At this stage of the proceedings, Mr. CHETWOOD rose and said that he had a resolution to offer. Upon the wall in his front was suspended a fine full length portrait of the founder of the College. It was the gift of a gentleman who had been an undeviating friend of that distinguished prelate, and was, at the last commencement, beautifully presented to the College. It bore upon its frame a most touching inscription in Latin, the translation of which, in substance, he might state as follows:

> "To Burlington College, the Alma Mater of his two sons, this portrait of GEORGE WASHINGTON DOANE, first President of the College, is presented by JOHN STOCKTON LITTELL, in token of his gratitude."

The resolution of Mr. CHETWOOD proposed a vote of thanks by the faculty and audience, to the donor, which was given with a will. Many of the audience then adjourned to the dining hall, where refreshments abundant and elegant awaited them, from which, as usual, every kind of liquor was excluded; and thus nothing occurred to cast a shadow over a happy day at Riverside and at Burlington College.

C.

ODE

BY JOHN S. LITTELL, ESQ.

Read at the celebration of The Day, at Burlington College, July 4, 1854.

We welcome, once more, our Land's natal-day!
No ominous shadow rests on the clear tide
That serenely, and oceanward, rolls its calm way,
First laving, in homage, our green "*Riverside*"!*
The turbulent storm-cloud, that gloom'd on the sight,
Shall obscure, ne'er again, the clear azure of heaven;
But the mild rays of *Peace*, with their hallowing light,
Beam pure and reviving as the zephyrs of even!

In the strength that He gives, who upholds by His care,
And victory yields to the faithful and true,
Triumphant, through Him, over every snare,
We smile on the past, and its trials review.
For *Justice* is mighty, and must ever prevail;
And if JERSEY and EXETER stem the rude tide
Of wrongs for a season, *Truth* never shall fail,
But oppression her head in confusion shall hide!

Thus Heaven, in mercy, through the foam-crested surges,
That rise, in wild phrenzy, all threat'ning and dark,
Vouchsafes to reveal, as it proudly emerges,
The rainbow of promise, encircling the Ark!
That Promise, yon Cross, with the Eagle flag streaming,
Our trust, and our hope, and our power, shall be,
When the foe shall arise, and no beacon-star beaming
To guide us, victorious, o'er life's stormy sea!

And praise to the *Men* who there cluster'd around *him*,
Their father, their Bishop, their pilot, and friend!
For faithful and wary, through the tempest they found him
Courageous, and steadfast, and strong, to the end!
Then honour, all honour, admiration and love,
From hearts ever constant and loyal and warm,
To *him* who prevailed, in the strength from Above,
'Gainst the surges of malice, and "weathered the storm"!

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* The beautiful residence of the Bishop of NEW JERSEY, near the College.

For The Churchman.

THE WOMAN OF SAMARIA.

I was forcibly struck the other day with CHRIST's remark at the well of Sychar, and the forcible manner He therein sets forth the duty of adhering to His Church and avoiding the sin of schism.

We have fallen in days of men with "itching ears, running after strange doctrines." Should a Methodist, or a Presbyterian, ask me the reason of my faith in CHRIST's one and indivisible Church, I should send him to the teachings this poor woman received at the well, from our blessed Master Himself.

CHRIST pointedly condemned the Samaritan Church. Why? They were numerous; represented 10 out of the 12 tribes of Judea; they were fully as moral and faithful as the Jews; they believed and cherished the teachings of their great lawgiver, MOSES. They had, moreover, erected temples, had priests and ministers, and had never shown that hardness of heart and stubbornness which the Jews had manifested, by murdering and stoning prophets and righteous men sent unto them. They did not crucify CHRIST. STEPHEN and PETER could preach to them, and convert: among the Jews the latter was subject to manifold sufferings, the former sealed his ministry with his blood!

Why, then, were these Samaritans, with their ministers, their temples, their priests, their worship, so pointedly condemned? "Ye know not what ye worship; we know what we worship: for salvation is of the Jews." At the very time, too, when the Samaritan was administering to our SAVIOUR's thirst, and the Jew was conspiring—high priest, rabbi, and all—to put Him to death? Neither understood properly the truth; neither obeyed what they did understand. There seemed very little to choose between them.

CHRIST would teach us, by this apparently severe judgment, that worship was only acceptable to Him in the way and channel He has ordained—His Church. However corrupt the Church and its priests were then, (and we can hardly conceive anything more so,) He directed all to follow that as His appointed way. "What they teach you, do."

This is a strong warning against the sin of schism—the placing reliance on any other means than GOD has been pleased to appoint. We speak this in the spirit of kindness, but as a warning. CHRIST did not here condemn the vicious lives of the Samaritans as a people—He mentioned no vices—but condemned one glaring open sin, schism, which shuts the gate by which CHRIST's Spirit would enter and purify and save.

L.

A WESTERN INSTITUTION FOR THE POOR.—It is proposed to establish, on a permanent basis, a Home for the Friendless, with gratuitous care and education, near Iowa city, Iowa. This Institution will combine a Mission Farm and House of Industry, with a well conducted School or Academy, with a view to give its inmates a good practical education, and the opportunity for self-support. Industry will be a leading feature of this Institution, and all its avails will go into a common fund for its continual support. The orphan and homeless will here find a home and parental care, free of charge; and like privileges may be secured here for such as are able to pay, at very moderate charges, and the money invested in the common fund for the support of the Institution.

One object of this Western Institution is to train up Teachers for the West; and such as wish to avail themselves of a good opportunity to learn the theory and practice of teaching, can do so here on very reasonable terms; and have facilities for supporting themselves. We propose to make this Institution self-supporting, as far, and as soon as possible.

At present we must limit the number of beneficiaries within the means realized by the contributions of our friends. We need as an endowment, $1,000,—not for the purchase of land or buildings,—but for the transportation of children from New York to Iowa, for food, clothing and furniture; for the employment of a good Teacher, and the support of 10 or 12 destitute children through the first year. Nearly one-half of this sum has been given and pledged; and the balance, together with what we may reasonably expect from pay scholars, will, by GOD's assistance and blessing, enable us to establish in the vicinity of Iowa City, the capital of Iowa, an Asylum for the vagrant boys and girls of our large cities—a home for the homeless, provision for the needy, instruction for the ignorant, and protection for the tempted. The owner of a large prairie farm proffers the use of it, and the services of his family, and writes me: "I am ready to receive as many children as we can take care of." The Vestry of Trinity Parish, Iowa City, have unanimously resolved, "That we heartily commend and pledge ourselves to sustain any plan which our pastor and eastern contributors may adopt for the permanent establishment of a Home of Industry or Mission Farm and School in the vicinity of this City, for the relief of poor and friendless children.

Signed, S. MAYNARD, Sen. Warden.
SAM'L. BACON, Jun. Warden.
JAMES STAFFORD, DANIEL S. WARREN,
A. E. LINDSEY, CHAS. G. DILLON, Sec'y.
Iowa City, Iowa, Sept. 7, 1853.

The following recommendations are submitted to the public:

"I know of no object more interesting or important, nor any which ought to command more prompt and generous support from Christians, than the saving of neglected children who now swarm in our great cities. Transferring them to the country, and training them under kind and judicious influences, seems to offer the most effectual means of accomplishing this most benevolent object. I fervently hope, therefore, that the proposed enterprise of the Rev. Mr. TOWNSEND may command attention from the members of our Church.

"ALONZO POTTER.

"*Philadelphia,* May 17, 1854."

We cheerfully concur with Bishop POTTER's recommendation.

STEPHEN H. TYNG, ALVAH GUION,
W. A. MUHLENBERG, SAMUEL R. JOHNSON,
FRANCIS L. HAWKS, SAMUEL H. TURNER,
H. DYER, A. S. LAKIN, Missionary
LOT JONES, at the Five Points, New York.
New York, June 19, 1854.

The plan seems to be an admirable one.
C. L. BRACE, Sec'y. Children's Aid Society, N. Y.
M. EARLE, 97 Front street.
S. BARBER, 79 Water street.
G. C. COLLINS, 51 Front street.
P. T. BARNUM, American Museum.
S. DRAPER, 46 Pine street.

Such testimonials evince the confidence and benevolent interest of distinguished and judicious men in this enterprise, and the list might be increased, if necessary, to any extent.

Liberal aid has been secured in Philadelphia, and the undersigned is now soliciting funds and receiving children in this City, with a view to an experiment. He has rented rooms at No. 194 Lorimer street, Williamsburgh, and is ready to receive children and donations in money, clothing or food, for their support and removal to the West. He is permitted to refer to the Rev. C. L. BRACE, Secretary of the Children's Aid Society, Clinton Hall; the Rev. A. S. LAKIN, Five Points Mission, and A. D. F. RANDOLPH, No. 683 Broadway, corner of Amity street. Letters may be addressed to the care of SAMUEL BARBER, No. 79 Water street.

With a view to the greatest good of the greatest number, an anonymous friend to the poor has authorized me to state that he will be one of ten contributors to raise $500 for future endowment, provided nine others can be found; and two others, like minded, promise the contribution of $50. Will not others take a like investment in this Prairie Farm and Home for the Friendless, and trust the security of GOD's promise, "He that giveth to the poor lendeth to the LORD, and it shall be paid to him again?" The small sum of $5 will pay for the transportation, by the railroad and steamboat, to the Mississippi River, of a child 12 years old, and contributions will be needed for the sustenance and education of these children until their own industry, under judicious management, shall supersede the necessity of such contributions. The destitution of thousands "ready to perish" forms the basis of our plea. In the good providence of GOD an Asylum is prepared, and a way of access open; and truly grateful for the aid and encouragement already received, we most earnestly invite the co-operation of every friend of the poor in this good work.

Send us your mite, however small—give us your prayers, and remember the words of the LORD JESUS—how He said, "it is more blessed to give than to receive." As children will be the recipients, so children can be the givers; and as those who receive will inherit a blessing, so they who give will be more than blessed.

C. C. TOWNSEND,
Missionary at Iowa City, and Washington, Iowa.
New York, June 22, 1854.

JOHN RANDOLPH.—He had religious impressions, and a vein of piety which showed itself more in private than in external observances. He was habitual in his reverential regard for the divinity of our religion; and one of his beautiful expressions was, that "If woman had lost us paradise, she had gained us heaven." The Bible and Shakespeare were, in his latter years, his constant companions—travelling with him on the road—remaining with him in the chamber. The last time I saw him, (in that last visit to WASHINGTON, after his return from the Russian mission, and when he was in full view of death,) I heard him read the chapter in the Revelations, of the opening of the seals, with such power and beauty of voice and delivery, and such depth of pathos, that I felt as if I had never heard the chapter read before. When he had got to the end o the opening of the sixth seal, he stopped the reading, laid the book (open at the place) on his breast, as he lay on his bed, and began a discourse upon the beauty and sublimity of the Scriptural writings, compared to which he considered all human compositions vain and empty. Going over the images presented by the opening of the seals, he averred that their divinity was in their sublimity—that no human power could take the same images, and inspire the same awe and terror, and sink ourselves into nothingness in the presence of the "wrath of the Lamb"—that he wanted no proof of their Divine origin but the sublime feelings which they inspired.—*Hon. T. H. Benton.*

CINNAMON GARDENS IN CEYLON.—Picture a wild plot of fine white sand, in which grow, in irregular tufts, bushes of a perennial green, but of a green of every shade, varying from the faintest yellow to the most sombre brown. Nothing can be more delicate in hue than the first tender leaves of the cinnamon-bush, as they shoot forth variously from the branches, half opening, half curling up, as if afraid to trust themselves to the broad, garish light of day. Their flavour, too, is a faint, pleasant, aromatic one, that tempts the early wanderer to pluck them occasionally as he brushes past; and whilst the dew is rising in vapour from the leaves, caught up by the morning sun, it carries with it a delightful perfume of the spicy shrub, which makes the air peculiarly pleasant.—*Forest Life in Ceylon.*

Here is a Lyric by the Rev. Charles Kingsley, the spirit of which is worthy of some old Hebrew prophet. The censer of his soul might have swung to its glorious rhythm. Or, it might have been chanted by some fervid company of Puritans the night before battle.

THE DAY OF THE LORD !

The day of the Lord is at hand, at hand,
The storms roll up the sky ;
A nation sleeps starving on heaps of gold,
All dreamers toss and sigh.
When the pain is sorest, the child is born,
And the day is darkest before the morn
Of the day of the Lord at hand.

Gather you, gather you, angels of God ;
Chivalry, Justice and Truth :
Come, for the Earth is grown coward and old ;
Come down and renew us her youth !
Freedom, Self-sacrifice, Mercy and Love,
Haste to the battle-field—stoop from above,
To the day of the Lord at hand.

Gather you, gather you, hounds of hell—
Famine, and Plague, and War ;
Idleness, Bigotry, Cant and Misrule,
Gather—and fall in the snare !
Hirelings and Mammonites—Pedants and Knaves—
Crawl to the battle, or sneak to your graves,
In the day of the Lord at hand.

Who would sit down and whine for a lost Age of Gold
While the Lord of all ages is here ?
True hearts will leap up at the trumpet of God,
And those who can suffer can dare.
Each past Age of Gold was an iron age too.
And the meekest of saints may find stern work to do
In the day of the Lord at hand

FOR THE YOUNG.

The Echo.—A little boy, whose name was George, as yet knew nothing of the echo. On one occasion, when left alone in the meadow, he cried out loudly, "O ! O !" when he was directly answered from the hill close by, "O ! O !" Surprised to hear a voice without seeing any person, he cried out, "Who are you ?" The voice replied, "who are you ?" He then screamed out, "You are a silly fellow," and "Silly fellow" was answered from the hill.

This only made George more angry, and he went on calling the person, whom he thought he heard, nicknames, which were all repeated exactly as he uttered them. He then went to look for the boy in order to strike him, but he could find no one. So he ran home, and told his mother an impudent fellow had hid himself behind the trees on the hill, and called him nicknames. Having explained to his mother what had taken place, she said to him, "George, my boy, you have deceived yourself. You have heard nothing but the echo of your own words ; if you had called out a civil word towards the hill, a civil word would have been given back in return." "O," said George, "I will go down to-morrow and say good words, and get good words from the echo."

"So it is," said the mother, "in life, with boys and girls, and men and women. A good word generally produces a good word, or as the wise man said, a 'soft answer turneth away wrath.' If we smile on the world the world will smile on us ; if we give frowns, we shall have frowns in return. If we are uncivil or unkind towards others, we cannot expect anything better from them in payment."

◆

Eddie and His Turtle.—Children have queer playthings. They always like something that has life, and can move about. Dogs and cats, chickens and rabbits are petted—and pretty pets they are. I know some boys and girls who amuse themselves with turtles. They have a pen, and a tub of water for them, and every turtle that waddles unwarily along, is caught and placed there for a season. Eddie found a little one not larger than a silver dollar. Its shell was brown and yellow, with a border of brown and red. Its head had four bright yellow spots, and its neck was prettily striped with the same color. Its legs, and the webbed feet, were ornamented with red. It would creep across the floor, making a knocking with its shell every step it took. When it moved, the head was stretched out as far from the body as it could be, and its round black eyes, not so large as the head of a pin, were wide open ; but if Eddie touched it quickly, in went the head beneath the shell, the lid closed over the eyes, the feet were drawn in, and the sharp, tapering tail was bent around, so that the animal was quite shut up in the house it carried about with it.

Eddie thought this turtle was prettier than all the others. He let it crawl over his hands, and, as he said, it amused him very much. He had had it but a short time, when Henry Allen, a boy a few years older than himself, came to see him. Of course, Eddie showed him his favourite. Henry was delighted. "How I wish I had such a turtle ! My mother likes to look at turtles," he exclaimed.

Eddie always loves to please his mother, and when he heard Henry express a wish for just such a turtle, because it would gratify Mrs. Allen, he did not hesitate a moment, but told him he might have it.

I know Eddie was happy in giving up his odd plaything, because it made others happy. It was pleasant to see him depriving himself of one of his treasures for the sake of his friends. If he lives to be a man, I think he will be generous, and kind, and self-sacrificing. It would be very strange if he should be disobliging, and unaccommodating, and unloved when he grows up. In such things as these, "the child is father of the man," and this is one great reason it is so important to form correct habits, and to learn to do right in childhood.

Eddie's playmates say, "He is a dear little fellow." Do you suppose they would love him so much if he was selfish, and thought only of his own happiness ?—Anne A.—*N. Y. Independent.*

◆

Catching a Butterfly.—It was early on a summer morning, that little William went running into his father's garden, to gather a nosegay of pinks and stocks from his own flower-bed, as a present to his mother ; for it was her birthday.

Just as he came into the garden, he caught sight of a beautiful butterfly, which was settling first on one plant and then on another. His mother's flowers were soon forgotten, in the boy's eagerness to catch the butterfly.

At first he followed it with light steps, and in a stooping posture, that he might come upon it unperceived. But his longing increased with every step, and the farther it flew away the more beautiful the colour of its wings appeared. At last it flew to a little fruit tree, which was just in bloom, and settled there. This tree was close to William's flower bed, and the little tree itself had been given him by his father. For this reason he was very fond of it, as well as because it was so small and had so beautiful a head.

But as soon as he saw the butterfly resting on the bloom, he rushed quickly towards it, and struck it so violently with his hat, that all the blossoms fell off the tree, and two branches were broken.

The boy looked down in dismay at the branches which had fallen at his feet, and then discovered that he had trampled down all his hyacinths, and pinks and stocks, and that the butterfly lay dead and shattered on the ground.

And William had to return to the house, crying and in great trouble, without either butterfly or flowers—a picture of youthful gayety, which runs eagerly after every pleasure.

DUTIES AND DANGERS OF THE TIME.

[From Bishop Doane's Triennial Charge.]

[CONCLUDED.]

2. With the highest respect for the source from which it has proceeded, and allowing all the liberty I claim to those who differ from me, in approving of its proposals and suggestions, I am decidedly opposed to *the Memorial*, which will be found on page 181 of the Journal of our last General Convention, *signed by the Rev. Dr.* Muhlenberg *and others.* Like the Canon of which I have just spoken, it has its origin in an honest zeal for the souls of men, and a desire to make the Church more influential in their salvation. Like that, it is founded, as I believe, in error ; and, could its recommendations be adopted, would, I think, destroy the Church which it proposes to strengthen and extend. The least of the objections to it, to my mind, is, that it is utterly impracticable. An amiable dream ; unreal, and never to be realized. Yet, unconsciously, as I am sure, to all who signed or further it, destructive of the very ends which it proposes, as well as of the means by which it seeks them. The aim at which it is directed, is the union of Protestant Christians, for the speedier evangelizing of the world. The mode which it proposes, is to authorize the ordination of Deacons and Priests, and, as I suppose must follow, the consecration of Bishops, without the promise of conformity to the worship of the Church, which the Ordinal, throughout, expressly or impliedly requires. There would thus be created a Church within a Church. The Protestant Episcopal Church would be permitted to remain what it now is. A kind of close communion, the Memorialists seem to regard it. There would then be beyond it, and about it, and around it, a Church with larger liberty, the Evangelical Catholic Church. The ministers of this communion to be received "without that entire surrender, which would now be required of them, of *all* the liberty in public worship, to which they have been accustomed ; men who could not bring themselves to conform in all particulars to our prescriptions and customs ; but yet sound in the faith, and who, having the gift of preachers and pastors, would be able ministers of the New Testament." . . . The House of Bishops, it proposes, should "become a central bond of union among Christians ; who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism."* If this provision should be granted to the prayer of the memorialists, the supposed working under it would be, that many, who are now ministers of various Christian names reputed evangelical, dissatisfied with their authority to minister in holy things, would come for orders to the Bishops of this Church ; remaining in all other respects precisely where they were before. Now, I hold the grace of orders in the highest veneration. I believe that, without it, there is no minister that has authority to act and promise in the name of Jesus Christ. I am persuaded, that it is the golden chain let down into this ruined world, straight from the Throne of grace, to guide the sinner in his way to heaven. But it takes more than orders to make a Church. It takes more than orders to make an Apostolic Church. It takes more than orders to make an Evangelical Catholic Church. The worship of the Church is of its very essence. Just, as all we know of Heaven, is its worship. You see this in the records of the Acts. The thousands of that Pentecostal Baptism "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread" not only, but "in prayers." When the Apostles, Peter and John, having healed the lame man at the Temple gate, had been called before the rulers and elders and scribes, and threatened and let go, they went and reported to their own company what had been said to them, "and when they heard that, they lifted up their voice with one accord," in what was obviously a common prayer. And when St. Paul exhorted Timothy, "that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty," it never has been doubted that it was the Apostolic order for a Liturgy.† Where has the faith been ever kept without a Liturgy ? Where, such defence of the true doctrine, as a Liturgy affords ? How are the faith and practice of a Christian so well, so forcibly, so impressively, so irresistibly inculcated, as in the solemn words of the Liturgy ; lisped in our childhood ; sounded out with the full voice of manhood ; breathed faintly in old age, in sickness, and in death ? He was a wise man that said, "Let who will, make the laws, so I may make the ballads, of a nation !" And we appeal to the same principle, when we assert that orders, creeds and articles will prove of small avail to truth and unity—and, I will add, eventually to holiness and piety—if we leave out the Liturgy. I have no idea that such a plan of comprehension as the Memorial hints at, and some excellent men among us hope for, will ever be adopted by the Church. Or, if it were, that those about us, who, without the Apostolic warrant, bear the Christian name, would enter into it. But, if it should be so, the great conclusive argument which brings so many to us having been surrendered, there could be no farther claim to their adhesion. A form of authority would thus be given to the innumerable divisions and subdivisions, by which we are surrounded, which would make them bolder and more confident in error. And, in a while, the Church of Rome having attracted to her seeming unity the serious thinkers of our land, a deluge of the wildest infidelity would sweep the rest away with it into the dark and bottomless abyss of a remorseless Atheism. Whether this is what is meant by "a Broad Church" or not, I do not know. But I do know, that the straight and narrow way is that which leadeth unto life.

3. There is still another modern movement against which I must lift my voice. I deeply grieve to see *a tendency* in some of the best hearts among us to *organize themselves as brotherhoods ;* and, as has been lately undertaken, to form a brotherhood which shall be co extensive with our whole communion.‡ It might suffice to say, "*cui bono ?*" What is the use ? Is not the Church a brotherhood ? Are not Christians brethren all ? Is not our father God, and Christ our elder brother ? Was there any brotherhood at Jerusalem, but the Church ? Is there the shadow of any other in the Acts of the Apostles ? Is there a hint of such a thing in any one of the apostolic letters ? Does the Apostles' Creed know any brotherhood, but "the Communion of Saints ?" What is the Church but "the whole family of God in heaven and earth ?" What are the dioceses into which it is divided, but portions of that blessed family ? What is a parish but one family, with its pastor as its father ?|| Do they not gather at one board ? Do they not eat of that one bread ? Do they not drink of that one cup ? Are not the alms for the poor a stated portion of the Eucharistic service ? Was not the earliest addition to the apostolic ministry, an order of inferior ministers, to see that they were well distributed ? Did the Apostles dream of forming a new brotherhood ? Did they do anything, but carry out the Saviour's plan in the construction of His Church ; and set the deacons, who were preachers of the gospel and baptizers also, "to serve tables ?" It were long, to trace the progress of this scheme of corporations in the Church. How much of it the Church of Rome employs, is too familiar to be noticed here. How rampant it has been, in modern times, in organizations for the furtherance of every virtue under heaven, I need not keep you here to say. To all such movements there is this capital objection, that they impugn the wisdom of God in the organization of His Church. He set the apostolic ministry "for the perfecting of the saints." Men deem, that for the promotion of temperance, or for the observance of the Lord's day, or for the suppression of war, a further provision must be made. As if any human plan could possibly be better than the divine. As if what men will not do through God's appointed channel, they will through channels of their own. For a season, these novelties have had their way. Intelligence, enterprize, devotion, time, and strength, and means, have been withdrawn from the Church, to work their new machinery. The Church has languished from their loss. While the gloss of novelty was on them, they were attractive, and seemed to be influential. In a while they lost their interest. Human passions and prejudices forced their way into their administration. A form of virtue substituted itself for the power. The admission behind the scenes disgusted the honest, and stimulated the licentious to a greater license. And "the last state was" "worse than the first." It is this very undertaking to do better than the Church can do, that has suggested, in the hearts of good men, this institution of the Brotherhood. The love of notoriety, the lust of power, the thirst for office and for title, has more to do with it in many minds than these good men permit themselves to think. That the Church does not do what she ought, that "the love of many has waxed cold," and God's poor are shamefully neglected, it were madness to deny. But must we therefore have another Church ? For, wink away from it as any may, that is the actual case. The Brotherhood is to be the Church for benevolence. One Church for faith and worship ; and another Church for charity. One Church to care for souls ; another to look after bodies. Is this right ? Is it according to the will of God ? Does it fall in with His design, who at the Creation breathed into the human body the breath of life, and "man became a living soul ?" Is it according to the practice of the first days, at Jerusalem ? Is it according to what was said to Cornelius, "Thy prayers and thine alms have gone up for a memorial before God ?" Is it according to those touching words of Jesus Christ, "The poor ye have always with you ?" Is it according to that apostolic canon of St. Paul to the Corinthians. "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye : upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come ?" Is it according to that injunction which Paul and Barnabas, Apostles, received with the right hand of fellowship from James, Cephas and John, that they should "remember the poor ?" What is the Offertory for, but for the poor ? What do the sentences in the Offertory enjoin, but the care of the poor ? What are the alms, collected there, for, but to relieve the poor ? And if the claim be, that the poor need service, nursing, comfort, encouragement, consolation, sepulture, what are the pastors of the flock for, but to see that these things are supplied ; and what are Christian men and Christian women for, but to supply them ? Let it be granted, that it is not done. The fault is not in the Church, but in Church-people. And if they forget their vows of baptism, and the bonds of their communion, will there be virtue in the constitution of any brotherhood to hold them ? No, my beloved, reverend brethren, it is not new associations that we want ; but a new spirit in the old. More faith, more hope, more love. And these are promised to our prayers. And when they come, the Church will live, and move, and act, as at the first it did, and as it was always meant it should. And its description shall be in these blessed words, in which St. Luke so well pourtrays our Lord, "Jesus of Nazareth, who went about doing good." The establishment of brotherhoods will but postpone this great and gracious day. Its suggestion of the incompetency of the Church to do the work for which God set it in the world, will tempt, unconsciously, to infidelity. Its withdrawal of the warmest hearts and strongest hands from the immediate service of the Church will weaken and impair it. And its interference with parochial relations and arrangements will discredit pastors, and divide their flocks. I love and honor the brethren, who have engaged in this behalf. I am sure they seek God's glory in the good of men. I cannot doubt, that they will find themselves mistaken, and be mortified by failure ; or, what would be far worse, grieved at the evils of success.

My reverend brethren, we need, for the great ends for which we have been entrusted wite the gospel of reconciliation, no new order in the ministry ; no comprehension wider than the Liturgy and Ordinal admit ; no brotherhood but "the communion of saints." The Church, as it is, is sufficient, through the Cross, for the salvation of the world. What we want, is faithful use of what we have. We want a self-denying faith, that will bring more into the ministry ; without so much regard to what they shall eat, or what they shall drink, or wherewithal they shall be clothed. We want a sense of strict responsibility to God, for all our earthly goods ; so that men shall feel that they have no right to hoard up for their heirs, or waste upon themselves, or keep back from the Church, and from the poor, the silver and the gold, which are the Lord's. We want what these, with God, will give us, a vastly augmented body of the Clergy ; and, with them, the aids and instrumentalities, without which they can do but half their work : Church Schools ; Church Hospitals ; Church Homes, for the desolate, the afflicted, the bereaved of every kind ; a Church press, a Church literature ; a Church atmosphere, which should pervade the land, and penetrate all hearts. We want more thorough training of the children of the land in Christian knowledge, and in Christian principles. And, above all, and before all, and, as the sure and certain means of all, we want more prayer—more prayer. "We have not, because we ask not :" or, if we "ask and receive not," it is "because we ask amiss." Is it not written, "Ask, and it shall be given unto you ; seek, and ye shall find ; knock, and it shall be opened unto you"? And again, "If two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them, of My Father, which is in heaven"? And again, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Lord, increase our faith." "Lord, teach us to pray."

⁂ That I have taken no notice of the mutual assurance feature of the Brotherhoods, is because I consider it a matter of merchandize, with which the Church, as such, has no concern. It is simply "a business transaction."

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* See the Memorial, and the paper entitled *The Evangelical Catholic.*

† Two authorities will be sufficient in this place, Hammond and Bull, *instar omnium.* Dr. Hammond, *in loco*, first paraphrases the words of the Apostle : as if he had said "In the first place therefore I advise thee, and all the Bishops under thy Metropolis, that you have constant public offices of devotion, consisting, first, of supplications for the averting of all hurtful things, sins, and dangers ; secondly, of prayers for the obtaining of all good things which you want ; thirdly, of intercession for others ; and, fourthly, of thanksgivings for mercies already received ; and all these not only for yourselves, but in a greater diffusion of your thanks for all mankind." And then he cites St. Chrysostom as saying that, in his time, these four sorts of prayer were all used in the Church ; adding, "and so it appears by the Liturgies." And Bishop Bull still more conclusively : "The charge of the Apostle to Timothy, Bishop of the Church at Ephesus, requires him to" take care that prayers, such as are here enumerated, should be made in all churches and congregations under his inspection and jurisdiction. And how could he do this, but by providing by his authority that there should be set forms of prayer framed according to this rule given him by the Apostle to be used in those Churches ? Sure I am, the primitive Catholic Church understood this to be the meaning of the Apostle. Hence in all the Churches of Christ over the world, however distant from each other, we find set forms of public prayers suited and conformable to this direction of the Apostle. This was observed by the ancient author of the book concerning the calling of the Gentiles, attributed to Prosper, who occasionally citing the words of my text hath this note upon it : "This law and rule of prayer hath been so religiously and unanimously observed by all Christian priests and people, that there is no part or quarter of the world, wherein there are not forms of prayer suited and agreeable to this pattern. And indeed if we consult all the ancient Liturgies extant at this day, we shall find this observation to be most true ; they are all framed and composed according to this rule of the Apostle." *Sermon, Common Prayer, ancient, useful, and necessary.*

‡ Parochial organizations, with the pastoral head, are, of course the natural working out of the Church system. Priests, Deacons, laymen, women may be employed ; so all be in subordination duly to the Pastor.

|| I may be very slow, or very dull, or very timid, or very unbrotherly. But I must at least be honest ; and say, that the account of "the General Convention of the brotherhood," which has come to me, in *The Church Journal* of 1st June, since this charge was delivered, would have made me very sick at heart, but for the internal evidence which it contains of inherent and fatal division in the body. Provision, it seems, has been made for the comprehension, in one great Brotherhood, of as many Diocesan Brotherhoods as there are dioceses ; with vast and complicated machinery of representation. "A common Liturgy," for the use of the various Brotherhoods, is recommended. The adoption of "a general badge, for the use of members of the several Brotherhoods," is deemed desirable and useful. And the Triennial General Convention of the Brotherhood is to hold its next session "in the city of Baltimore, on the 9th day of May, A. D., 1857." Why is all this, in a well ordered Church, which needs but just this *life* to make it perfect ? Where is it all to end ? Is it not sad, that so much zeal and energy and ability should be withdrawn from the direct working of the Church ? Is it not in human nature, that for a time the new interest will be the more attractive, and the older be neglected ? Is it not according to all experience, that after a while it will work itself out ; and the return to the old system be made at disadvantage and with loss ? May I not use the freedom of an elder brother, to beseech my brethren of the Brotherhoods to pause, and to reflect ? Is it a time to try experiments ? Can we afford to divide our front ? Can there be stronger obligations than those of Baptism ? Can there be a closer fellowship than that of the Holy Communion ? Have we made faithful trial of the whole capabilities of the Church ? Where there are two co-extensive organizations, must not one interfere with the other ? Will the use of *another* "common Liturgy" promote unity ? Is there "a badge" needed for Christians, besides the Cross ? Can we do better than walk by the same rule ? Can we do so well as to "mind the same thing?" It was the Brotherhood of the first baptized, that "was of one heart and of one soul," "and had all things common." And it was to them that "the Lord added" "daily such as should be saved."

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THE SEAT OF THE FIRST MARYLAND PURITANS.

We find the following curious matter in the shape of a communication to the *American and Commercial Advertiser*, of Baltimore :

To the Honourable John Carroll Le Grand, *Chief Justice of Maryland :*

Sir : In addressing this letter I do not aim to throw upon you any responsibility. But I desire to express my gratitude for the interest you have so generously manifested in the success of my toilsome researches.

The decay of Puritanism, with the loss of so many of its memorials, is one of the most remarkable things in the early history of Maryland. We know from the first it was the natural antagonist of Roman Catholicism. We know, indeed, it constituted one of the principal questions in all the political contests, revolts, and changes, from the period of its introduction into Maryland till the overthrow of the Roman Catholic party in the person of the second Lord Proprietary. We know, also, from the statute book, that even under the rule of Roman Catholic Proprietaries, it exerted a powerful influence upon the earliest forms of our social, domestic, and legal civilization. And we know (such at least is the *dictum* of the gravest thinkers) that in its more general relations it has always been (whether for good or for evil I will not now argue) the leading type, not only of the theological but also of the philosophical and political literature of Anglo-Saxon America. If this were the proper place, I might also venture to suggest (what has been the subject of severe thought) that the Episcopacy of Maryland, under its earliest phase, and one of its most memorable—I mean the Episcopacy of 1689, or the Episcopacy of the "Protestant Revolution"—was but the off-shoot—the vigorous out-growth—of the Puritanism of 1650. In fact, the Puritanism of Maryland has never actually died out. As an element in the constitution of our religious, social, political and domestic atmosphere, it has never lost its vitality or its power. No one unwilling to ignore the facts of history, or the plainest proofs, will hesitate to admit the influence of this mighty lever in the mechanism and frame-work of American society.

But, in speaking of the decay of Maryland Puritanism, I mean the decay of it, as a distinct, independent element, under its own organization, and as the ostensible rallying-point of a strong political or ecclesiastical party. And there are now no traces of its own record—none of the early Puritan Church of Maryland—none of any consequence, (so far as I am informed, anywhere extant in Maryland) during the long and eventful period of Puritanism in the character of a leading historical party. We are told the Puritans founded a settlement in Maryland about the year 1650. They did so, some writers suppose, *without* (but others *with*) the permission of the Lord Proprietary. It is also said they were invited. But so much indeed of their history has been lost or obsured, that notwithstanding the noble efforts of Bozman and others, no historian has yet pointed out the seat of their original settlement in Maryland. We are informed, they founded a settlement near the river Severn. And the settlement upon that river soon became the focal-point of the early Puritan party of Maryland. But the object of this paper is to point out by unmistakeable land-marks the *very spot* upon which they planted their first settlement, and where they kindled the first torch of Anglo-Puritan civilization. Surely it is something to trace the earliest foot prints of these extraordinary men. Whatever we may think of the ruggedness of their natures, of their gross political inconsistencies, or of a fanaticism not always without the alloy of hypocrisy, there is enough in their history to show they were brave, and even heroic—enough in their character, in the vigour and vitality of their system, to satisfy the most skeptical that they were, in the main, deeply earnest men. And as my aim at present is simply to indicate a locality, let us shed a tear over their errors, and bless their memory for the good they did, and for the valuable legacy they have left behind them.

The spot where the first Puritan settlement was founded, is Greenberry's Point. It is a point, or promontory of the Chesapeake. And the neck, of which it is a part, and which now bears the name of the same person, is about two miles in length ; in width ranging from a quarter to a half mile. The northern section of the neck is bounded on the west by Kerr's Creek, which flows into the mouth of the Severn, on the east side of that river. The southern section, including the Point, is about two miles east of the State House. In going from Annapolis, you cross the river at the Naval Academy. The northern section of the neck is bounded in part, on the east, by Mill Creek. And the space at the nearest point, between the two creeks, is so narrow, that "Greenberry's Neck" might be properly termed a peninsula. The islands and peninsulas of the Chesapeake and its tributaries, we know, were the favorite haunts of our ancestors. They were the earliest seats of our colonization. The southern section of the peninsula is directly opposite Horn Point ; and the distance between the two Points probably not more than three-quarters of a mile. The preceeding facts are not without a value in removing any doubt respecting the place where the celebrated battle was fought in 1655, between the Puritans and the Roman Catholics. Mr. Ridgely supposes it was near Horn Point. And such is now the general supposition. The arms of the Puritans were victorious.

As early as 1649, a settlement was founded by the Puritans, at Greenberry's Point. Some of them arrived the year following. But this was the first Puritan settlement—the first, at least, of which there is any trace, within the limits of Maryland. It was evidently a small settlement, if we may judge from the number of the emigrants, whose names have been preserved, or the narrowness of the tract, upon which they resided. Richard Bennett, (subsequently Governor of Virginia, and the ancestor of the extinct Bennetts, of Bennett's Point, Queen Anne's), William Pell, George Saphir, Robert Rockhould, William Penny, Christopher Oately, Oliver Sprye, and John Lordking, are the eight worthy and veritable names, which have been handed down. The tract contained about two hundred and fifty acres. It was originally called "Town-Neck"—a name, which was afterwards given to that hundred of Anne Arundel, of which it formed a part. The Neck as well as the Point derived its present name, we may suppose, from the Honorable Nicholas Greenberry, of whom a very interesting memorial still remains. He was the ancestor of the Goldsboroughs, of Myrtle-Grove and other parts of the Eastern Shore. The type of his Episcopacy was that of 1689. Kerr's Creek also was once called *Town-Neck* Creek. It bore the name also of *Durand*—a fact which immediately suggests the recollection of another prominent well-known Puritan. A town, it would seem, was in contemplation, and its foundation, it may be, was laid ; but Greenberry's Point did not long remain the chief seat of the Puritans. Within a year or two after the settlement of Gov. Bennet, other settlements were founded, in the same county, including one upon Herring creek, near the boundary line of Calvert, by the Honorable Thomas Marsh, also a leading Puritan, and the ancestor of the extinct Marshes of Kent Island. Through a female line, he was also the ancestor of the Formans, of Rose-Hill, Cecil County, of Clover-Fields, Queen Anne's, Maryland, and of Savannah, Georgia ; of the Chamberses, of Chestertown ; the Tilghmans, of Hope, in Talbot, and other Episcopal families, still living in Maryland and elsewhere. The Puritan blood of Maryland has not lost much of its vitality ; and cases of descent from a Puritan stock are innumerable. There was but one settlement upon the Western Shore, before the settlement at Greenberry's Point ; but the settlement by the Brookes, upon the Patuxent, near *Battell* (misspelt upon the maps, *Battle*) Creek*, was founded soon afterwards. And the whole of our colonization, on the west side of the Bay, grew, in a great degree, out of three little Primitive settlements, and their offshoots—the settlements at St. Mary's, Greenberry's Point, and Battell Creek.

At Greenberry's Point, it is said, there was a vault, with many leaden coffins, and a large number of monumental inscriptions. They do not, I presume, belong to the early Puritan era, but to the period of the Greenberry's and Goldsboroughs, a long time the proprietors of the time-honored place. The home also of the primative Puritans has disappeared ; but during a late visit, I observed, upon the gable end of the house, an inscription not very distinct, as early as 1727. This house was probably the home of the Hammonds, who succeeded the Goldsboroughs. It is now the residence of Capt. Lemuel Taylor, whose kindness in aiding my researches is most gratefully acknowledged. It was a one-story brick originally, and but a little only of it now remains. I looked for the vault, but could not find it. Its mouth has doubtless been filled with earth, and the grass has grown over the site. Near its supposed locality are some fragments of bricks ; and the remains of a hard strong cement. There is also the tradition of a domestic chapel, which stood by the vault. Immediately around it are broken monuments, and there was a large stone lying under a heavy log which we could not remove. I was told that it also had the fragment of an epitaph. Some of the tomb stones, it is said, were taken from their proper places ; and Capt. Taylor informed me he had removed one of them from the sill of the front door, back to the grave yard near the vault. I heard also the story of deeds which would disgrace a Pagan, and do honour to a Cannibal—of men who had stooped to the low level of literally rifling the dead—a story too sad to record, and which for humanity's sake I am really unwilling to believe.

In the peach orchard, near the house, is another grave yard ; we took a spade, and after removing the green grass and a thick crust of earth, found the tombstone of one of the Newmans, who died in 1704, a native of London, and a resident of Talbot county. The armorial bearings are still distinct, and the device is evidently the work of one who understood the science of heraldry. The heraldic device upon the tombstone of the Hon. Col. Nicholas Greenberry, near the vault, is defective in several particulars, especially the tinctures, and the inscription is very unpretending. "Here lyeth interred" says the old monument, "the body of Col. Nicholas Greenberry, Esq., who departed this life the 17th day of December, 1697, *Ætatis suæ* 70." It is a large, massive, horizontal slab ; and nobly has it braved the rude hand of time, and the still ruder one of man. Col. Greenberry was one of the founders of Annapolis ; a privy Councillor of Maryland ; at one time President of the Council ; and keeper of the Broad Seal. His name is intimately connected with the history of Greenberry's Point.

In Kilty's Landholder's Assistant, p. 136, there is a warrant for the resurvey of "Town Neck." But I cannot find it upon vol. 508, Liber. No 7, among the Records of the Land Office ; and the reference of Mr. Kilty to that Liber, is probably a misprint. The best key to the earliest history of this interesting locality, is furnished by the Rent Roll of Anne Arundel and Baltimore counties united. See vol. 1, folio 94, folio 133 and folio 172. The warrant in Kilty, is found in Liber. Q, p. 385. See also the patent to Col. Chas. Hammond, in 1737, Lib. E. I. No. 2, p. 499.

With sentiments of high regard, I beg to remain your ob't serv't, Geo. L. L. Davis.

Annapolis, May 15, 1854.

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* A striking illustration of the historical value of orthography. The first of the Brookes' married one of the Bakers, *of Battell England*, and the creek doubtless derived its name from the family seat of the Bakers.

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NASHOTAH THEOLOGICAL SEMINARY.

Nashotah Theological Seminary, June 12, 1854.

Wm. E. Cramer : Dear Sir : The seed sown during the past year, at this Seminary, has sprung up, budded, blossomed, and yielded ; and its fruit was the ordination of five of the graduating class to the order of Deacons in the Holy Catholic Church, on Trinity Sunday. The week has been a busy one, and as this Institution is exclusively Theological, the most marked feature to a looker-on would be the unusual number of gentlemen in black coats and white neckcloths, visible here and there through the trees. At the Trustees' meeting, I understood that the Rt. Rev. Bishop Upfold of Indiana was elected to fill a vacancy in the Board. The Professors' reports were satisfactory, and the degree of Bachelor of Divinity, in accordance with the custom of the Institution, was conferred upon the graduating classes of '53 and '54. The Associate Alumni held their meeting on Thursday afternoon, the sermon before that body being delivered by the Rev. Geo. R. Bartlett, B.D., of the class of '47. The sermon next year is to be delivered by the Rev. F. R. Haff, B.D., of the same class. The canonical examination of candidates for Holy Orders occupied Friday and Saturday, and Saturday evening, the matriculation of students resident six months ; the address by the Rev. Dr. Shelton, of Buffalo.

Sunday was a remarkably fine day—neither too warm nor too cool ; and long before the hour appointed for the solemn ceremony, our usually quiet mission grounds were filled with carriages, and crowded with visitors. I saw several from Milwaukee, and some came from New York, to be present. The chapel was early filled, almost entirely with ladies—gentlemen being unable to obtain aught but standing room in the narrow aisles, and the students of the Seminary were obliged to worship in the vestry, which communicates with the chapel by two doors. In a Church which requires that "all things be done decently and in order," no crowd ever takes away the deep reverence and solemnity appertaining to Divine worship ; and the service was performed with due regard to the solemn occasion. The chancel was occupied by the Rt. Rev. Bishop Kemper, of Wisconsin, and the Rt. Rev. Bishop Upfold, of Indiana, the Rev. Wm. Shelton, D. D., of St. Paul's church, Buffalo, the Rev. J. Lloyd Breck, of Minnesota, formerly President of the Seminary, the Rev. Mr. Fuller, of Toronto, Canada, and the Rev. L. R. Humphrey, of St. Luke's church, Whitewater. In a semi-circle around the chancel were the Presentors—the Rev. A. D. Cole, D.D., and the Rev. Wm. Adams, D.D. ; and the candidates for Orders—L. D. Brainard, C.C. Edmunds, P. B. Morrison, H. C. Shaw, D. Shaver. Behind these were such Alumni of Nashotah as were present, in another semi-circle—the Revs. E. S. Peake, and L. A. Kemper, of Nashotah ; J. O. Barton, Lafayette, Indiana ; W. E. Armstrong, Lisbon, Wis. ; M. F. Sorensen, Thomas Green, Stevens' Point, Wisconsin; W. A. Leach, St. Louis, Mo. The Rev. Benjamin Akerly, the late rector, much beloved, of St. Paul's church, Milwaukee, was expected, both here and in Milwaukee, at the Convention to be held on Tuesday, but was detained at home. The Bishops wore the episcopal robes, the Clergy, surplice, stole and band, and the candidates for orders, surplices. Morning prayer was read by the Rev. J. Lloyd Breck, lessons by the Rev. Mr. Fuller, of Toronto. Sermon by the Rt. Rev. Bishop Upfold, the ordination service by Bishops Kemper and Upfold, each of whom had candidates to ordain. Communion service likewise by the two Bishops. The ritual of the Church, sublime and simple and superior as it is in itself, was rendered doubly devotional to the worshipper, and impressive to the beholder, (if any there were who were merely such,) by the impressive manner in which the responses were uttered by the people—an excellence, I am sorry to say, almost peculiar to our Theological Seminaries, but which is so necessary in the presentation of the Liturgy in its completeness and adaptation to public worship—a completeness too little felt, in consequence of the maimed manner in which it is performed, through the indifference or neglect of the laity.

In the afternoon, the Bishop administered the rite of confirmation to five persons ; sermon by the Rev. Dr. Shelton.

As an indication of the willingness of the Church to do everything that may *lawfully* be done, that every "stone of stumbling and block of offence" may be removed from the path of those of tender conscience, I may mention that no less than five baptisms by *immersion* have lately taken place here—two of adults, and three children. The adults were baptized in our beautiful lake, in the presence of the congregation, immediately after the second lesson at evening service, two or three Sundays agone.

The gentlemen ordained go immediately to their work, after a short period of rest from the toil of study. They chiefly labour in Wisconsin—one in Indiana, and one who graduated, but was not ordained, goes to Mississippi to receive ordination from his Bishop. The Church and Nashotah are silently but steadily winning their way, without excitement and noise ; and when the "day of small things" brings forth abundant fruit, the people of the United States, as of every other nation under heaven, may come to the conclusion that the humble retired clergyman has been a greater instrument in the preservation of the nation, than the politician, who thunders from the Capitol. Yours, &c., J. H. E.

—*Daily Wisconsin, June* 14, 1854.

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The Good Tree and the Good Fruit.—As the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit : so the good deeds of man are not the cause that maketh man good ; but he is first made good by the Spirit and grace of God, that effectually worketh in him, and afterwards he bringeth forth good fruits.—*From the Homilies.*

THE CHURCHMAN.

NEW YORK, JULY 15, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTICE.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

SEEKING AFTER A SIGN.

The present generation is reaping, in large and lamentable measure, the fruits of that error which supposes, in effect, that men cannot rightly or to any good purpose begin the proper work of the Christian life, till they have first gone or been put through a peculiar process, and have passed or reached a certain special *crisis* of emotion, or opinion, or both. For, question it as we may, disguise it as we can, it is still but too true and too evident, that there has grown up in modern times a system of doctrine and practice, which virtually postpones the working out of our own salvation, till our salvation is first ascertained to us; proceeding on the ground, that before we can do things pleasing and acceptable to GOD, we must first have perfect knowledge, must be assured, from the testimony of our own consciousness, that the Divine grace is working within us, and that we are in a state of pardon and acceptance. Of course the aforesaid crisis of feeling or thought is regarded as the immediate and inseparable antecedent, or accompaniment, or consequent of the Divine grace in the soul; and because it is so, therefore it yields or makes the assurance in question. It is plain enough that on this ground men must *be happy*, before they can *do their duty*, or any part of it, as Christians. And the point we would now urge is, that this is, practically, neither more nor less than putting men upon seeking a sign from GOD as the condition of their undertaking His service; the principle clearly being, that until GOD *lets us know* that He is working in us and with us, our very prayers and our very alms come up before Him but as sin, and all our working will but serve to undo us.

It is in the course and under the operation of this system, that people are so often found asking, in deeds if not in words, for some proofs that the HOLY SPIRIT has visited or is visiting them, and spending much thought and effort in trying to discern the times and the signs of His presence and working. Of course the proper answer to such is, that we are to begin the working out of our salvation, not with the knowledge that GOD'S grace is stirring within us, but with faith in His promises of it, and with the use of those means which He has appointed to be the channels and conveyances of it. For indeed the inbreathings and inworkings of Divine grace it is not given us to discern immediately: if active within us at all, it acts upon our life; and, acting upon our life, it must needs act secretly and imperceptibly to us; and its proper signs are none other than those sacramental ordinances of the Church, which both promise and convey it, both witness and impart it; and which virtually and in effect *are* themselves what they represent and signify: and if we go to seeking out or getting up other signs than these, we are not only opening the door to conceit and self-delusion and spiritual pride, but offering them a premium to make their abode with us. Nor can we be too carefully on our guard against the common mistake of supposing those sacramental ordinances to be mere signs of grace already received, and not rather set means of grace still wanted. For in that case we shall naturally be led to refrain from using them, until we think we have attained the end of their institution; and then, having, as we suppose, secured that end, we shall as naturally be brought to conclude that they are mere forms, mere visible remembrancers, having no interior virtue or efficacy, nor any real connection with the processes of spiritual life; that their only office is to *teach the mind* what we perhaps have already learned, or what may perhaps be better learned by other methods; and that therefore they may safely be dispensed with and laid aside, or at best used so often only as we may think we need to be reminded of the things to which they refer. All which, truly, is drawing very near to the fatal error of certain ancient heretics who, says HOOKER, "had knowledge in such admiration that to it they ascribed all, and so despised the sacraments of CHRIST, pretending that as ignorance had made us subject to all misery, so the full redemption of the inward man, and the work of our restoration, must needs belong unto *knowledge only*."

If, therefore, any still wish to learn how they may discern the times and the signs of GOD'S working in them, they probably cannot do better than go with hearts duly prepared to those Sacraments of the Church, which were ordained, "first, as marks whereby to know when GOD doth impart the vital or saving grace of CHRIST unto all that are capable thereof; and secondly, as means conditional which GOD requireth in them unto whom He imparteth grace." But indeed the very motives which prompt such a question, and the knowledge which frames it, nonsuit the inquiry, and show that the grace about which they are asking has already been given them. So that their very hunting after an excuse approves them inexcusable. For in truth the perception and feeling of duty, as such, the conscience of going against it or from it, or of halting in it, and the regrets and anxieties and self-reproaches that naturally attend its nonperformance or misperformance,—all these are whispers and motions of the SPIRIT; and unless the will be flexible and pliant to these softer motions, how know we but that stronger ones would rather break than bend it, rather extinguish than animate its torpid, listless energies? Nay, the very apprehension or conjecture of duty, of what is right and wrong, is itself a degree of light and grace; and the least degree of light is from the great Fountain of all light; and unless what light we have awaken in the eye proportionable and proper activities, how know we but a stronger light would rather dazzle and oppress than quicken and arouse its dormant susceptibilities?

But are any fearful lest their works should be of nature, not of grace, and so not acceptable to GOD? and do they regard these things of which we have been speaking as the motions and stirrings of nature merely? But this they cannot know, nor have they any right to presume it. For divine grace proceeds by the rules and measures of life; its infusions are just as our acqisitions, and follow the methods of nature; it insinuates itself in her modes and forms and operations; clothes itself in her tones and whispers: and if we go to waiting for some extraordinary manifestations of the SPIRIT, what is this but, as already stated, asking the LORD for a sign? and that, too, when the same mind that puts forth the request and seeks after the sign would be pretty sure either to "mistake the giddiness of the head for the illumination of the SPIRIT," or else to quarrel with the answer, and pronounce the sign insufficient. And are any afraid to serve GOD, lest they may be doing it at the bidding of nature? Then they may be assured that the SPIRIT speaks in the bidding of nature, not in the forbidding of their fear. Or, knowing their duty, do any shrink from doing it, lest they may be prompted thereto by something else than grace? Then they may know that the real motive of their conduct lies in dislike of duty, not in desire of grace. And what they have most reason to fear is, lest, under the notion of distrusting nature and waiting for grace, they may be resisting the strivings of the SPIRIT. The truth probably is, though they may not themselves be aware of it, that they are in quest, not so much of something that may move and enable them to work out their own salvation, as of something that may appear to supersede and dispense with their *working* it out. Truly we know not how such people are to be reached: for the same spirit that puts off nature for want of grace, will also put off grace by pretending nature. And we see, in fact, that those who wait and seek for some special inward sign of the SPIRIT'S movings generally get taken in by some of nature's lower movements, and so are ever "attributing to the SPIRIT of GOD those things which the spirit of error suggesteth."

From what we have said the reader may gather, that there is reason in the nature of the thing, why the first visitings and infusions of Divine grace should be so soft and silent and gentle, creeping into us with such invisible and subtle stealth, as to escape our notice and perception. For, were its beginnings perceptible; could we be aware of its working before it had wrought its work within us; could we discern or know its acting upon our faculties, before it enters into them, and acts through, and moulds and transfigures them into its own likeness and substance; in a word, could we antedate its renewings, and so reckon upon them before they have taken place; we should be in danger of thwarting its virtue, and even of turning it into its contrary, by growing to esteem ourselves the special favourites of Heaven, and by building the fabric of spiritual pride upon the conceit of our election; as indeed has often been the case with those who placed the beginnings of Divine grrce in some conscious movements of feeling or thought. For the same thing holds good here, which is remarked somewhere by JEREMY TAYLOR touching the reprobate Angels; that they stood firm and safe, till they turned their eyes within, and fell to contemplating and admiring the excellency of their gifts; whereupon they grew giddy and vertiginous, and so tumbled from the battlements of heaven.

THE CHURCH BOOK SOCIETY.

We have received, from a highly-respected source, a well-written communication, signed "Festina Lente," touching the present position and prospects of this institution. We have been something at loss what to do with the article; but, on the whole, we cannot think it would be wise or right to publish such matter, as things now stand. And we have certain statements to make, which, we hope, will not only satisfy the author that we are doing well herein, but serve to moderate if not to prevent the growth of similar thoughts in other quarters. At all events, we would say, let us not be hasty in this matter. So far as the late doings of the Society have transpired, it only appears that *some* change in its policy is contemplated; and we think it will be time enough to take an open and decided stand on either side, when we know definitely and distinctly what that change may be.

Before proceeding with what we have to state, we must hazard one remark. It is this: The Society, we suppose, aims to be and ought to be the organ of the whole Church in the particular department of service which it has undertaken. It is not a new thought to us, that in times past the Society may have been somewhat open to the charge of having acted rather too much as the organ of one side of the Church. Take, for example, the well-known book entitled "A Presbyterian Clergyman Looking for the Church." Now there is probably nothing in that book but what we should personally approve and assent to; or if we faulted it at all, it would be on the score of taste, not of doctrine or principle: it is as full of life and spirit, as an egg is of meat; and to our mind it bespeaks throughout a strong and clear head, and a sound and good heart. Still we do not consider it a very judicious selection to be placed among the issues of such an institution as the Church Book Society. It is too much like soda or champaigne for an every-day beverage: it is too spiced, too pungent, too caustic, has a superabundance of edge and sharpness to be adopted and set forth as a standard work for Christian edification. There is in sectarianism, as it exists among us, enough to provoke satire; and few could use that weapon better than Mr. MINES; but satire is not the best agent in moral and religious culture; if used in excess, it is apt to generate an unhealthy state of mind. Something more plain, more solid, and more serious is better for the purpose; better, in that it brings pleasure and profit to the reader, not at others' expense. And we venture to hope that the future issues of the Society will run more among our older books and authors; books that come to us stamped with the wise approval of Time. The Church has enough of such; and they are better for this cause among others, that the sanctions which they bring are apt to stop the mouths of criticism and complaint; and in the issues of such an establishment, it is very important that the thing be not only good in itself, but have the confidence of public opinion. We speak of this book merely to illustrate what we mean, and to show that in our judgment there may be some change not for the worse. The book was not issued under the present Editor of the Society.

Now, for the statements aforesaid. The interests of the Society are lodged ultimately in the hands of a Board of Managers, consisting of a hundred clergymen and laymen, chosen at the Triennial Meeting. Under this Board, and appointed by them at each Annual Meeting, is an Executive Committee, of twelve clergymen and twelve laymen, having immediate charge of the Society's whole business. All the Bishops are, *ex officio*, members of this Committee. It is worth the while to consider the present composition of this Committee. The names, exclusive of the Bishops, are as follows: *Clergy*,—The Rev. Drs. SPENCER, HIGBEE, LEWIS, HAIGHT, J. L. CLARK, G. S. COIT, FRANCIS VINTON, and the Rev. Messrs. HENDERSON, C. H. HALSEY, I. H. TUTTLE, PITKIN, and DUFFIE; *laity*,—Messrs. J. W. MITCHELL, G. C. MORGAN, A. T. ANDERSON, E. J. BARTOW, W. A. DUNCAN, H. E. PIERREPONT, A. B. SANDS, JOHN HECKER, W. B. DOUGLASS, JOHN BUCKLEY, Jr., A. V. BLAKE, and T. P. CUMMINGS.

Some while since, this Committee appointed from their own number a Committee of Revision, with Dr. LEWIS at its head. This Revising Committee lately reported through their chairman, and the report has been widely circulated. But they can determine nothing. They can only propose and recommend, all that they do being subject to the judgment of the Executive Committee, whose agent they are for a particular piece of work. So that whatsoever they may offer or suggest, there is little use in saying any thing about it, till it shall have passed the Executive Committee's hands.

As for the issues of the Society, the work of selection can only be delegated by the Executive Committee to the Editor, whose duty it is, among other things, "to select books, and to decide upon manuscripts." In this matter the Committee of Revision have no voice whatsoever; their office is but temporary, and without any final authority at that.

[illegible] then, we submit, there is pretty good ground for confidence. The list of names we have given, taken all together, does [illegible] to threaten any thing of a revolutionary character. For one, we cannot doubt that [illegible] action will be calm, temperate, and [illegible] and true to the good old [illegible] events, it must be some *fact* of what they have done, not any surmise or likelihood of what they may do, that withdraws our confidence from them. We have little fear, at present, that the *distinctive teachings* of the Church will get swamped in such hands. If, under their conduct, those teachings should come to be put forth somewhat less nakedly, the resnlt, we are apt to think, will be something gained for peace, and nothing lost for truth.

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ST. TIMOTHY'S CHURCH.—The attention of our New York readers is specially invited to the Rev. Mr. TRACEY'S communication in another column. Mr. TRACEY is among the ablest, the most resolute, and the most efficient of our younger clergy with a stout heart to face difficulties, and a skilful hand to conquer them. In Churchmanship, he may be set down as a pattern of soundmindedness, who, well understanding what he believes, and why, holds on to it with a firm and steady grasp. The method and working of his mind, while there is anything to be done, are eminently practical; we have often had occasion to notice how apt and quick he is to take hold of things by the right handle; and any one who has seen him about his duties will not need to be told that he is not a man to spare himself in a worthy cause. The work which he has undertaken is a noble one, and one that has been sadly neglected in this city of late years; and the results which have already grown up under his hand show that there was great need of it and of him in that section. What those results are, and in how short a time produced, may be seen from his communication, so that it is needless to recapitulate them here. We take pleasure in commending his enterprise to something more than the kind thoughts and good wishes of our readers. And this is a fitting occasion for saying that the building of churches by individual munificence is a work of which there has only just enough been done among us to reprove and rebuke the general deficiency. When one sees what a vast stream of private wealth is in England continually flowing to this object, one feels as if there were almost no Church spirit alive amongst us. Certain it is, at all events, that our people have not yet got their eyes open on this subject; and of course their eyes must be opened, before they will open their purses.

THOUGHTS ON CURRENT EVENTS.

The recent changes in the British Cabinet have not been well received. The *Guardian*, a paper of a sufficiently friendly character to give force to its remarks, intimates, that the Ministry has, by new arrangements, lost strength and credit, which it can ill afford to lose, and that "its professed apologists have more than enough to do in soothing the displeasure of its friends." The zeal with which the *Evening Journal*, a more partizan ministerial paper, defends the new appointments, is, we suppose, an instance of this. At any rate, it is enough to induce a belief that the *Guardian* is not far wrong in its estimate of public opinion.

The retirement of the Duke of NEWCASTLE from the Colonial Department, and the transfer of the nomination of the Colonial Bishops to Sir GEORGE GREY, is at this moment much to be regretted. The admirable Bishop of NEW ZEALAND has refused the see of Sydney, and the nomination of the prelate, who is to fill that important position, is now in the hands of an anti-Church Whig.

We apprehend that the whole movement imports no good to the Church. The Derbyite party have adopted "Tractarianism" as a party cry. We fear that the late changes have been made with a view to counteract that cry, by giving a preponderance to the anti-Church party in the Ministry, and perhaps as a prelude to some attack on Church principles. The Colonial Synod bill has been kept out of sight for a time which is becoming suspiciously long; and there has been even a ministerial intimation, that it is not certain that it will be again brought forward.

The condition of this administration is very peculiar. The party headed by Lord DERBY and Mr. DISRAELI is the strongest party in the House of Commons, although falling far short of being a majority of the whole House. The next party, in point of strength, is the Radicals, or rather it would be so if all who bear that name could be counted under one banner. But the so-called Radical party is divided into several sections, some of which are sufficiently minute. The Ministry was formed by a coalition between the Whigs and the Peelites, or Gladstonites, two parties which, taken together, are numerically far inferior to the Derbyites; but have the great advantage of possessing between them nearly all the administrative experience and parliamentary talent of the nation. But although they have admitted into their coalition a section of the Radicals, they do not equal, with their combined forces, the Derbyites. This last party is only prevented from driving the Ministers from office, by the fact, that the great body of the Radicals prefer the Ministry to them, and rally around the former whenever any question arises which may endanger their continuance in office. Of course these irregular allies sympathise more with the Whig section of the Cabinet, than that which adheres more closely to Lord ABERDEEN and Mr. GLADSTONE.

We have long ago signified our belief, that Lord ABERDEEN is not, and cannot be, the real Prime Minister, and only holds that position, until Lord JOHN RUSSELL and Mr. GLADSTONE have decided which is the strongest. The titular lord had the advantage of being the leader of the House of Commons, but without that of any department; the man of more distinctions than titles, that of filling one of the most important offices in the administration. The manner in which he, a man in the prime of life, filled his office and availed himself of the advantages of his position, was fast placing him in advance of his rival, who is already far in the decline of life. This has stimulated Lord JOHN'S ambition. It has also been spurred by the taunts of Mr. DISRAELI, who is continually alluding to the supposed degradations of Lord JOHN'S position. These things, taken all together, have furnished inducements to his lordship to demand an addition to his party in the Cabinet, and a department to himself. It is significant that he chose, both for himself and for his friend, GREY, departments which give them an influence for good or for evil in Church matters.

The Oxford bill has got through the Committee of the Whole. The amended edition, of which we gave some account, has been sanctioned by the committee, with one or two alterations of no great moment. When that was done, the independent members of the House and the Radical opposition commenced moving additions. There were a good many of these, but three only were successful. The others were gotten rid of, some by very triumphant majorities. In one instance, however, a proposal to abolish certain ancient and absurd privileges to men of rank on taking degrees, was lost by a majority of only one. It was resisted on the ground that although it was a proper change, it was one of detail, which had better be made by the University than by Parliament.

Of the three amendments which were forced upon the Ministry, the first was moved by Mr. ROUNDELL PALMER, a Peelite and a Churchman. It provided that the privileges of particular schools, to which endowments in several colleges in Oxford had been appropriated, should not be touched, in cases in which two-thirds of the governing body of the school interested should refuse to assent to the change. This, to our American ideas, seems no more than reasonable. The preferences in the election of persons to various endowments in the colleges are of four classes. They are in favour of founders' kin, of the indigent, of persons born in particular localities, and of persons educated in particular schools. According to American ideas of conservatism, it would be very improper to meddle with any of these.

But this is one of the points on which English and American ideas differ very widely. The English have an almost superstitious veneration for vested rights; but it is only for the interests of individuals. They hold, and have always held, that no man has any vested rights which continue beyond his life, and they reject altogether the idea of such vested interests as will interfere with the paramount authority of the State existing in a corporation or succession of men. Every permanent institution must, according to English ideas, be liable to be modified at the public will for the public welfare.

Americans, on the other hand, have too little regard for the vested rights of individuals, which they hold must always give way to the public good. The origin of this feeling is to be traced to the condition of the country, and to the general belief, grounded on that condition, that a man who is good for anything can always provide for himself, and therefore suffers no great inconvenience in the loss of his vested interest in an office which we are accustomed to consider as merely an employment, a means of living by labour. But with respect to the vested interests of corporations, the conservative class of Americans entertain very strong opinions. There is a clause in the Constitution of the United States which prohibits the individual States from making any "law impairing the obligation of contracts." We believe that it is an historical fact that the clause was introduced as one of many contrivances to prevent the States from flooding the country with irredeemable paper money. But it was soon found to be applicable to other purposes, and was used to check the rage of party spirit in its assaults on unpopular corporations. It was found so conservative a principle that it has taken deep hold in the hearts of that portion of the American people who think that there is something valuable besides progress. The mere progressives of course dislike it; but those who do not have looked with some astonishment and some dismay at this Oxford bill. The effect of this clause in the Constitution, and of the judicial decisions under it, has been to invest charters and the constitutions of corporations with the sanctity of contracts.

With respect to three of the four classes of preferences, a good deal may be said in favour of their abolition. The founders' kin are now so remotely connected with the founders, that they cannot be supposed to excite much interest in their feelings were they alive. Moreover, there are no persons now living who are of kin to the mediæval bishops, who founded most of the colleges, in the sense in which the word was then understood in law, or in that in which it is now understood in life.

The change in the state of society has rendered the preferences assigned to special localities something very different now from what they were when they originated. There are, moreover, so many hundereds or thousands interested in each case, that the interest of no one is of any value, and that of any one can hardly be called vested. A competition with so many persons scarcely differs, practically, from an open competition. Yet it is an evil to the public that an inferior man born on one side of a rivulet should be preferred, even occasionally, to a superior one born on the other side. With respect to the indigent, the founders by *indigentes* meant paupers who came to Oxford to live as they best might, and get a little education to qualify them for ordination. This class no longer exists. But the schools are a very different affair. They still exist, are, in some cases, great public benefits, and yet derive their chief importance from the privileges to which they are entitled in college elections. They come in fact fully within the American idea of vested rights, and those rights are important to them and to the public. To sacrifice the interests of the schools to those of the colleges seems to us an abuse of the omnipotence of Parliament. So thought Mr. PALMER and a majority of the House.

Sir WILLIAM HEATHCOTE, the new member for the University also carried, without a division, a clause extending to Winchester school, for the sake of which it would seem that New College, Oxford, was founded, the benefits of the bill, declaring it a part of New College, and giving to its governing body the same veto which Mr. PALMER'S clause had secured to the New College itself.

Mr. HEYWOOD moved the abolition of all declarations and oaths at matriculation, except the oaths of allegiance and supremacy. The object was to admit dissenters to receive the instruction of the University. The same member was prepared to move a similar clause, admitting them to degrees, except Divinity. The members of the Cabinet, Mr. SIDNEY HERBERT, Mr. GLADSTONE and Lord JOHN RUSSELL spoke against the motion, but all expressed themselves in favour of the measure. Mr. GLADSTONE thought that the proposed clause would not answer the purpose; that dissenters ought to be admitted; but that admitting them implied other changes, and that the matter had better be left for the present in the hands of the University. Mr. HERBERT, although less explicitly, took the same line. Lord JOHN RUSSELL was distinctly in favor of the change, and thought it ought to be made by Parliament, but that it ought not to be introduced into this bill, the passage of which, through the House of Lords, would be hazarded by its presence. We had supposed, that on this question, whenever it came up, the Ministry must prevail; because we thought it impossible that the Derbyites could vote against them. But Lord STANLEY, the son and heir of the Earl of DERBY, spoke in favour of the clause, and the Ministry were defeated by an overwhelming majority. Lord JOHN RUSSELL would then have given way to the second clause of Mr. HEYWOOD, but some of the Oxford men called for a division. Lord JOHN then said that if there was a division, he must vote against the clause, which was lost by a small majority.

We do not see much to regret in this. The requiring subscription to the Thirty-nine Articles at matriculation always seemed to us indefensible in theory, while the experiment of the University of Cambridge, where it has not been required, seems to show its practical inutility. At Cambridge, not many dissenters appear, and those who do, produce no ill effect. A fair proportion of them become Churchmen. Mr. GLADSTONE avowed that he was ready to concur in admitting dissenters, in a proper mode, and at a proper time, not only to degrees, but to the prizes and endowments, of the University and the colleges—to everything but the powers of government. But the exception, which is in itself reasonable, seems to include the degree of Master of Arts, which admits to a voice in Convocation, and, coupled with residence, will admit to one in Congregation.

The names of the Earl of HARROWBY and Mr. CORNEWALL LEWIS, have been added to those of the Commissioners—appointments to which the *Guardian* awards a sort of cold approbation. The Secretaries, as important persons as the members, are Mr. WAYTE and Mr. GOLDWIN SMITH, whom the same paper characterizes as "able men, chosen unexceptionably from the two sections of Oxford Reformers."

The Church rates are to remain as they are for another year. Mr. PACKE has withdrawn his bill, and that of Sir WILLIAM CLAY has been thrown out. Upon the last bill Mr. GLADSTONE made a very able speech. He took the view that it was a hardship on the dissenters, and also on the crowds shut out of the churches by the pews and the want of room, to be obliged to pay the rates, and that it was not a less hardship on Churchmen, that dissenters should interfere in Church matters. He thought that the difficulty might be gotten over, by allowing each parish to decide whether it would have Church rates or not, and making some provision by which Churchmen could provide for the expenses of the Church in parishes in which they are refused. One of the grievances of the Churchmen is, that they have no means of regulating the expenditure of the money which they may raise for church purposes. It must be expended by the Church wardens, who may be dissenters chosen by dissenters. An instance of this has just occurred at St. Barnabas, where there are no Church rates, and where the church-going people are perfectly satisfied with the state of things; but the non-churchgoers have elected a dissatisfied Churchwarden, by a majority of nearly two to one.

But this and every other scheme for relieving the Church from this grievance, involves a separation between Churchmen and dissenters. To this the latter will not agree, calling it a sending them ticketed about the country. Yet they pretend to glory in being dissenters. We cannot understand why any dissenter should object to dissenting publicly, nor why any honest dissenter should want to meddle in the business of the Church.

The bills on the subject of the Ecclesiastical jurisdiction are to go on. The testamentary causes are to be sent to the Court of Chancery, and so are the matrimonial, except those which relate to adultery. These are to be given to a new court, subject to an appeal to the House of Lords. It is feared that the Court of Chanery may be overburdened with this new business. But, at worst, an additional judge will remove this difficulty.

Baltimore, July 10, 1854. H. D. E.

"RIGHTLY DIVIDING THE WORD."

The following excellent and seasonable matter is part of the sermon preached by the Rev. J. H. Morrison, of St. Peter's church, Baltimore, before the late Diocesan Convention of Maryland. It shows, if we mistake not, in an able manner, and at the right time, how moderate men of different schools in the Church may cordially work together; not attempting indeed to disguise from each other or from themselves their real differences of opinion, but endeavouring to understand them, and, while honest in holding and expressing them, not to let their honesty interfere with the dues of charity. And here it may not be amiss to make some brief statement of what we mean by moderate men and extreme men on both sides. A moderate High-Churchman we understand to be one who holds both the Sacramental and the Evangelical principles, but gives somewhat more prominence to the former; a moderate Low-Churchman, one who also holds both those principles, but gives more prominence to the latter. It seems clear enough that between these there is little if any difference in principle, but only a difference in the proportion or degree in which the same principles are held. We see nothing, therefore, to hinder their walking and working together as brethren in the best sense of the term; and that, neither affecting nor trying to agree with each other in opinion, but freely allowing each others' differences herein; provided that both be duly careful not to run their peculiar opinions into matters of faith; which is not more a sin against charity, than against reason and common sense. Those who hold one of these principles to the exclusion of the other, or lay such disproportionate stress on one as practically amounts to an exclusion of the other, are what we mean by extreme men. It matters little on which side they stand: the very fact of their being in an extreme will needs render them impracticable; and any attempt to walk or work with them cannot but issue either in hypocrisy or in continual provocations of ill feeling.—We commend the judicious remarks of Mr. Morrison to the thoughtful attention of our readers:

The present time seems peculiarly to demand, that the attention of the members of the Church, but especially of the ministry of the Church, should be called to the subject-matter, according to the view here taken, contained in the text. For here, if I mistake not, we shall find the source of most of the misunderstandings, and of the erroneous tendencies observable in the Church. That diversity of sentiment does prevail among us, and that, too, on points of high importance, is not to be denied. When was it ever otherwise, from the time Christ's religion was first planted, to the present hour? Persons who expect perfect unity of sentiment, touching all matters, in a field so vast as that which the Gospel opens to us, forget the nature of man, forget the thousands of influences calculated to warp the judgments of the most earnest seekers after truth, forget that the time never was, and probably never will be, when such a fancied unity existed, or shall exist. It is, perhaps, a necessary part of our trial, that we should be united in one communion and fellowship with those who differ from us on matters which we deem highly important. It certainly affords the noblest scope for the exercise of charity, and forbearance, and large-heartedness, of a spirit that rises above all minor differences, and clasps to the heart every brother who exhibits the Master's Spirit.

But, after all, the differences which prevail in the Church relate, for the most part, to the different degrees of importance allotted to different parts of the Christian system, which are held by all in common. Take, for instance, the Sacraments, which have been so earnestly discussed in the Church of late years. All acknowledge their importance, all agree in their reception, all cling to them as Institutions of Christ, which no man may set aside. The point of difference is in the greater or less importance attached to them. On the one side it is apprehended, that men rest too much upon the Sacraments; on the other, that great loss ensues from not estimating them at their true value. And here no little misapprehension arises, which is the source of infinite mischief. The Evangelical and Sacramental parts of religion are set in opposition to each other, instead of being regarded as the complement of each other, and the advocate of each theory contends so earnestly for his part, as to be in danger of overlooking the fact, that, after all, it is but a part; and hence persons have run into extreme and erroneous opinions, and before they have been aware, they have left the sure footing provided for them in the Church, and have plunged into the midst of snares and pitfalls. Thus Baptismal Regeneration, instead of being regarded as a change of state, a change of relation, whereby the person who worthily receives this Holy Sacrament is taken out of the relation he sustains to the first Adam, and brought into a new relation with the second, whereby, from being by nature a child of wrath, he is made a child of grace, or, in other words, obtains the remission of sin, and is received into God's favour, has been pushed sometimes by ardent disputants into too close a conformity with the Romish docrine, that in Baptism not only is the guilt of sin remitted, but the nature of the sinner is renovated, and everything in it displeasing to God removed. The Holy Eucharist too, in the attempt made to exalt it to its just and proper estimation, has sometimes verged so closely on transubstantiation as to require a very keen mental perception to see the difference. Then again, the fear of the Sacraments being unduly exalted, to the injury of inward godliness, has not unfrequently led to a totally erroneous and inadequate view of them, as though it were ordinarily possible for one in a Christian land, and where no barrier existed to the reception of the Sacraments, to be in a state of acceptance with God without them. Nay, the very fact of holding to the necessity, under ordinary circumstances, of any Sacramental act, in order to one's being fully reconciled to God and entitled to eternal life, has been held to be a disparagement to the Gospel. But how? Because, it is replied, such a view conflicts with the doctrine of justification by faith. Now, that this great doctrine cannot be too highly valued, or too earnestly guarded, is a truth of which I trust I am fully sensible. I would not knowingly disparage it for all that the world contains. It is the sheet-anchor of our safety, the "articulus stantis aut cadentis Ecclesiæ" vel hominis. Rob man of the hope of being "accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings," and you leave him poor indeed, for you leave him in the wide ocean tossed by the dashing billows, with not a plank to sustain his helplessness. Let but the bright shining of this truth be obscured, and the mummeries and superstitions, the penances, the counting of prayers, the keeping open, as it were, an account-book between man and his Maker, which we witness in Romish lands, will tell the result.

Nor is that teaching deemed to be in full harmony with Scripture and the Church, or entirely safe, which asserts that we are justified by faith as the germ and principle of a good life. That the faith which justifies must be fruitful in good works, is an important truth; but to assert that it is *on this ground* that it justifies, seems hardly consistent with the Christian scheme which makes Christ the only meritorious cause of salvation. The province of faith in our justification is instrumental merely; we are justified by faith, because it is the hand through which we receive the gift of justification.

Good works are inseparably connected with the faith that justifies, though they are not the procuring cause of our justification.

How, then, it may be asked, does St. James assert, that we are justified by works? I answer, by works as a condition, as a qualification, as a "sine qua non," for receiving the gift, but not by works as the immediate channel of its reception. Thus, in our daily prayer, we are taught to say, "Forgive us our trespasses, as we forgive those who trespass against us."

The forgiveness of others, then, is an indispensable condition to our receiving forgiveness; though we had all faith, so that we could remove mountains, yet, while malice is cherished in our heart, it could profit us nothing. Now the forgiveness of injuries is unquestionably, in God's account, a work, an internal work, one beyond the ken and inspection of mortals, but not beyond His ken "which searcheth the reins and hearts," and who notes in His Book as a work, either good or evil, every voluntary movement of the soul. Without this internal work, then, of forgiveness of injuries, we cannot hope for forgiveness at God's hand.

And in this sense we may be said, as St. James declares, to be "justified by works," by works as a qualification, an indispensable condition on our part. But in another, and if I may so speak, higher and stricter sense, "we are justified by faith only," by faith as the instrument, whereby renouncing all dependence on our own righteousness, all claim to merit, all title to reward as a thing of debt, we accept the proffer of God's mercy through Christ; we cling to His promises as our only plea.

Thus St. Paul and St. James are at entire agreement; they were only looking at the same subject on different sides. St. Paul's object was, to beat down the vain trust in our works as the ground of our acceptance with God. In opposition to every such presumptuous thought he maintains that we are "justified by faith" as the instrument by which the soul accepts the righteousness of Christ; without denying the necessity of any internal works to our first entrance into a state of justification, or of external works to our continuance therein. St. James' object was to expose the antinomianism springing up at that early day, which virtually asserted, that men might "continue in sin, that grace" might "abound." In opposition to these perverters of the Gospel he maintains that we are "justified by works," by works as an essential qualification, as an indispensable condition to our receiving this greatest boon of heaven.

Now, if the necessity of conditions, of some sort or other, may be maintained in entire harmony with the doctrine of Justification by Faith, as we see clearly they may, then where is the ground for censuring those who insist on the necessity of a Sacramental condition, not as though the reception of Baptism or the Holy Communion, any more than the forgiveness of injuries, carried with it anything meritorious of God's favour, but as indispensable conditions on our part, while they are the means by which Christ's merits are applied to our individual benefit by God, the title-deeds to salvation, signed and sealed, as it were, by the Majesty on High. The words of Hooker are familiar to us all: "It is a branch of belief that Sacraments are, in their place, no less necessary than belief itself."

It has been said, already, that the differences which prevail in the Church relate, for the most part, to the relative importance attached to the different parts of the plan of salvation through Christ. I am far from denying that very serious consequences may grow from the attaching of such over-importance to a part of the Gospel as to throw any other portion into the shade. The Sacramental side of Christ's religion, for instance, may be elevated to the serious detriment of the Evangelical, or the Evangelical may be set forward in such a way as to obscure the Sacramental. In the Gospel we find the two united. "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." "He that believeth, and is baptized, shall be saved." Here we find repentance and faith associated with baptism, and the promise given of remission of sin and salvation, not to either part alone, but to both united.

Permit me to refer, in this connexion, to the doctrine of Baptismal Regeneration, about which there has been so much controversy of late years, and in respect to which there has been so strong a tendency to extreme opinions.

To ascertain the mind of the Church on this subject, I would call your attention to the teaching of the IXth Article, "Of Original or Birth Sin"—in connexion with its history. The Latin original of this article, is taken verbatim, from the VIIIth Article of 1552, set forth ten years before our present articles, with two exceptions: one in the mere change of a word—"interpretantur" being put for "vocant;" the other, that the censure of the Anabaptists, in the article of 1552, in the words following—"Pelagiana," "et hodie Anabaptistæ repetunt," is omitted in our article as it now stands. Now both of these Latin articles were set forth with English translations, and the same word in the Latin original, "renatis," translated in our present article "Regenerated," in the Article of 1552 is rendered "Baptized." That is, the same Latin original is rendered, in the one case, "Regenerated," and, in the other, "Baptized," in the setting forth of the important truth, that "this infection of nature" doth remain, yea, in them that are "renatis," "Regenerated," or "Baptized." The inference is clear from this comparison, without adducing other arguments, that Baptismal Regeneration is the doctrine of the Church. But, in the Church's view, Baptismal Regeneration leaves the "infection of nature" untouched. It simply changes one's relation to God; it does not effect, or carry with it, a renovation of nature.

Contrast with this the Romish doctrine. That it is fairly stated by Moehler, I presume no one would question. His language is,—that "Regeneration consists in the re-establishment of our primeval condition, and the transformation and renewal is only the primitive creation restored." He here truly sets forth the view propounded in the fifth session of the Council of Trent, in the decree concerning "original sin," in which we read: "If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted, or even asserts that the whole of that which has the true and proper nature of sin, is not taken away, but says that it is only razed as not imputed, let him be anathema. For in those who are born again, there is nothing that God hates;" and of such it afterwards affirms, that they "are made innocent, immaculate, pure, harmless."

See the contrast between the Church's view of Baptismal Regeneration, and that of Rome. The Church holds, that in respect to those who worthily receive this Sacrament, that is, such adults as receive it with repentance and faith, and all infants, (since, having committed no actual sin, all infants must be equally worthy, or equally unworthy, and the Will of Christ, that they should be baptized, is a virtual declaration that there is no unworthiness of its reception on their part,) the Church teaches, that in the case of all such, baptism confers remission of sin, and the gift of the Holy Ghost, in accordance with the words of Scripture already cited; but she utterly denies the renovation of their nature in this Sacrament. The Church of Rome asserts a change of nature through baptism, such a change as restores man to his primeval condition, and actually anathematises the view held by our branch of the Church. The utter and total disagreement of these respective views, and the divergence from them into opposite systems, did not escape the keen penetration of Moehler. "Had the Reformers," is his language, "considered the real internal renovation and sanctification of man to be possible through baptism, and regarded this renovation as one with justification, they would have seen clearly that, by any grievous sin, the grace of baptism could be lost, *and penance would then have been acknowledged as a second Sacrament.*"

Here, then, we see the nature of the difficulty complained of by Dr. Ives, and felt doubtless by others; namely, the want of "any instituted method among Protestants for the remission of post-baptismal sin." It was the adoption of the Romish view of baptism, a view repugnant to Scripture, and condemned by the Church of which he was a bishop, that constituted a leprous spot in his theology, which gradually spread itself over his whole system of belief.

The whole history of the Church demonstrates the danger of exalting one part of the Gospel at the expense of another; and history, remember, is God's Providential teaching, against which we have no right to close our eyes. I need hardly refer you to the Latin Communion, in which the Sacraments of the Gospel, I was going to say, are duly observed, which would be but partially true, since one of them is mutilated, and the laity are fed with the crumbs that fall from the priests' tables. Yet, however administered and received, the Sacraments are certainly most highly esteemed; but what is the state of practical godliness, what the state of morals even, in all those lands in which Rome holds sway? Need I call your attention to the Eastern Communions, where the Sacraments are duly administered, which, nevertheless, according to the judgment of all who are acquainted with their real condition, are greatly fallen, as it regards the life and power of godliness? Here we find one extreme, in which the Sacramental side of religion is duly honoured, in which the Church system, as it may be called, is made, not so much the means of promoting practical godliness, as a substitute for it.

And taking history for our guide, do we find no danger on the other side? Look at those who have cast off the Church system, with its Apostolic Ministry, its Liturgic service, and its Sacraments administered by duly consecrated hands.

Look at Germany, bound in the icy fetters of Rationalism; look at Geneva, now fallen almost universally into the God-denying heresy; look at the descendants of the Puritans in our own land, now sunk into the deep abyss of Socinianism. Or look at the Huguenots in France, once powerful, now scattered, peeled, insignificant, and deserving to be insignificant, for "denying," like the rest who have been named, "the Lord that bought them;" first rejecting the Church, and then rejecting the Church's Lord and Head.

Nay, have we not, from an undervaluation of the Sacraments, and of all instituted religion, of which they are the standing, visible memorials, seen some bitter roots taking possession of the soil and bearing a deadly harvest in our mother Church? Consider what was the origin of that Deism that grew up so rankly in England during the last century.

During the time of Puritan rule in England, fanaticism was the order of the day; men made high pretensions to the love of God, and claimed to be the favourites of heaven, whose conduct towards their fellow men was anything but Christian. In the endeavour, on the part of Churchmen, to counteract this evil, the great duties of morality were pressed and enlarged on, to the undervaluation, and at the expense of the Sacraments and all instituted religion. Seneca and other heathen moralists were referred to almost as often as the Prophets and Apostles. The instituted method of God for man's salvation, of which the Sacraments are the great standing ordinances, the memory of which they keep alive and perpetuate, was more and more lost sight of; the duties of natural religion were pressed to the disparagement of positive, until a set of philosophers arose, who undertook to dispense with all instituted religion—men whose cry was, "Let us break their bonds, and cast away their cords from us." Here was, if I mistake not, one of the main sources of that Deism which polluted the fountains of knowledge in England during the last century, and the effects of which have not yet passed away.

In the facts here adverted to, showing as they do, the evils into which men have fallen by leaving out of view a part of the Gospel, we have God's Providence echoing back the caution that comes from His Word, "rightly dividing the Word of truth."

As another instance going to establish the importance of adhering to the inspired direction contained in the text, we may refer to a subject of no small contention among us of late years, the right of private judgment, on the one hand, and Ecclesiastical authority on the other. And there are few things about which it is more important to have our minds thoroughly settled and at rest. No little mischief has resulted already from the one-sided views that too many have taken on this subject. Some have brooded over the idea of Ecclesiastical Authority, and have had their minds so exclusively turned to the evils resulting from its rejection, that they have at length arrived at the doctrine of Ecclesiastical Infallibility; and as neither our mother Church of England nor the Protestant Episcopal Church of the United States has ever set up the claim, or countenanced the transcendental idea of an infallible whole, made up of fallible parts, of an infallible body composed of fallible individuals, they who have arrived at such a tension of belief, have had to bandage their eyes, and pass over to the Romish camp. On the other hand, the undue exaltation and idolizing of private judgment, has led some to renounce the Church, and cast in their lot with the Protestant sects, and has placed some others, who really love the Church, in a false position, which makes them seem to sympathize too much with the sect spirit. For what is the sect spirit but the spirit that discards all authority, the spirit of self-choosing in matters pertaining to salvation, in a word, the spirit of individual infallibility.

Where then lies the truth on this momentous subject; a subject that has so potent an influence in shaping our whole theological system? I answer, in holding as the Church does, to the union of private judgment and Ecclesiastical Authority, in giving to both their due.

The idea of renouncing our private judgment may be put on a par with that of renouncing our personal identity. We cannot do it; every effort of the sort is a contradiction to the nature we inherit; we may blindly, franticly resolve on it, yet it clings to us more closely than the fabled shirt of Nessus.

The very effort to renounce our private judgment is an exercise of it. He who submits his neck to the yoke of Rome does it on the ground of its pretended infallibility, but how does one arrive at the conclusion that this alleged infallibility is real, is anything more than the thousands of infallible nostrums vended by quacks for curing all manner of diseases? Must it not be an exercise of his private judgment, and will he not have to render an account to God, for venturing, by one act, to throw off that responsibility which his very nature and condition impose on him; to say nothing of the teaching of God's word, that, "every one of us shall give account of himself to God?"

But what then! Is every one left to choose his religion for himself? May every one take the Bible, and mould it to suit his taste or his fancy? Is his private judgment restrained and held by no banks? Can no mound of authority guide it and keep it within its proper channel? Is the voice of the Church in all ages to be disregarded? Are the echoes coming up from the Mighty Past, even from the full concert of the voices of those "who having finished their course in faith do now rest from their labours," to be utterly ignored or contemned?

The proper way of considering this subject is, to consider Ecclesiastical Authority, the voice of the Church present and past, the voice of the Church diffused over all lands and all ages, not as a substitute for our private judgment, but as a valuable auxiliary to it, as a staff to support our weakness, as an aid that will not be scorned by the humble in spirit, for arriving at the knowledge of "the truth" as it "is in Jesus." We may not pin our faith to the dicta of individuals; we may not yield implicit faith to every alleged tradition, however ancient and venerable its seeming, for many such traditions have been long since exploded. Irenæus, the disciple of Polycarp, who was the disciple of St. John, alleged that our Saviour's Ministry extended over a period of twenty years, that is, from His thirtieth to His fiftieth year, and he adds that "all his own predecessors who had associated with St. John in Asia, bear witness that St. John himself delivered this tradition to them." Here we have a tradition that would seem above all exception, and yet it is false, as is now admitted by all.

But, on the other hand, what sober-minded man would not feel his footing more secure with the voice of the Church in his favor? What modest and humble-minded Christian would not feel that, in searching for the true meaning of Scripture, some deference was due to the judgments of holy men, whose minds had been directed to the same subject, and some of them too having great advantages over himself for arriving at the truth? The judgment of one good scriptural commentator is not without weight: of how much more weight must be the general, concurrent voice of the Church on any particular point of belief, especially if the subject has been thoroughly sifted and examined: of how much more weight, I say, *not as binding our faith, but as directing our judgment.*

And here I may be permitted to refer to the rule of Vincent of Lerins, the famous "Quod semper, Quod ubique, Quod ab omnibus,"—"Antiquity, Universality, Consent." It is easy to carp at this rule; it is easy to say, that nothing has been so held. And yet I do not see how its application, morally speaking, to many existing controversies can be disputed, or its value, in such cases, be denied. Morally speaking, the great truths embodied in the Apostles' and Nicene Creed, truths containing, directly or by implication, the sum and substance of the Gospel, have been held "Always, everywhere, and by all;" together with Episcopacy, the Apostolic Succession, and the Baptism of Infants. The rule, therefore, utterly condemns all deniers of the Trinity, all impugners of a three-fold ministry deriving its succession from the Apostles, and all rejecters of Infant Baptism; much more the deniers of both Sacraments. All these have, in the sense I have mentioned, the voice of the Church in all ages against them; a consideration that ought to make them pause and consider, if it does not make them quake.

Such is the value of this rule positively considered. But its negative bearing is not less important; it is a two-edged sword.

How does vaunting Rome bear the test of "antiquity, universality, consent," in those points wherein she differs from the Anglo-Catholic Church? Has she not imposed a new creed, the creed of Pope Pius, on her followers, in the last three hundred years? Is not the faith constantly growing in her hands? Has not the present Pope sent out an encyclical letter, proposing to establish the doctrine of the immaculate conception as "de fide?" Could Athanasius and Augustine and Chrysostom re-visit the earth, would they not have to learn a new creed before they could officiate at Romish altars? Is not the modern theory of development a practical abandonment of the ancient faith, a giving up of the past, as ground which the advocates of Rome can no longer occupy? Where is the "antiquity" of Romanism as such, as distinguished from the purer faith held by the Church of England and our own? where the "universality?" where the "Consent?" They are wanting; and their absence brands the doctrines she has impiously added to the primitive Catholic faith as novel, and therefore spurious.

And here we see the advantage of that branch of the Catholic Church to which we belong, as the great conservator of the "Faith once for all delivered to the Saints." Her position is one from which the entire truth of the Gospel may be defended, as it can be from no other. She is free alike from defect or excess; in her three-fold ministry, under no other Headship than Christ's, as well as in her Articles, Liturgy, and Offices, she has "rightly" divided "the word of truth." The part in which the Captain of Salvation has placed her, has no weak, vulnerable point; nothing but the supineness or treachery of her members, can keep her from being the haven of souls tossed about on a sea of doubt and uncertainty. It requires not the spirit of prophecy to see that a day of fierce conflict is approaching; a day in which all that does not rest on the solid rock of truth, will be swept away as with the besom of destruction. And where, amid the wild commotion of the elements, shall men look for safety, for stability, for the Ark within which refuge may be found, till the waters subside, and the renovated face of nature appears? Where, but in the Anglo-Catholic Church, holding, as she does, to all essential primitive truth, and rejecting all the innovations of those who would improve on the pattern of what God has planned?

In an age when old land-marks are fast becoming obliterated, and one religious communion after another is seen cutting loose from its old moorings, this Church, primitive and reformed, will be, as it were, a fixed point, from which other communions may estimate their position; will be a moral light-house, to guard the world of mankind from a shipwreck of faith.

Such is the true, the noble view of the Church, whose interests are, in a measure, entrusted to our care. He who estimates her aright, will regard her, not as a sect carrying on a petty warfare with other sects, but as the common protector and guardian of Christendom. There is a warfare to be waged with Infidelity on the one hand, and with Rome, its teeming mother, on the other. Passing by, for the present, the contest with Infidelity, let us consider the posture of affairs as it respects Rome.

What is it, it may be asked, that gives to Rome its strength and coherence, and aggressive power? That it does possess these characteristics in a wonderful degree, no one can doubt. That it has violent internal dissensions, we all know. No little parade is often made of its unity and peace and concord, and of the full and undoubting assurance of its members, touching Christian truth; all of which we know to be but an empty boast. Wherein, then, lies the element of its power, where shall we find the strength of this spiritual Sampson? We shall find it in one thing, and that is, in the full assurance of all its members, that the Church of Rome is the Institution of God for man's salvation. With all of her members, Rome is the Church, the Ark of God, in which man may be safely carried over life's tempestuous ocean. In this all are agreed, whatever differences there may be on other points. To impress this idea on the mind, is the great aim and object of every true Romanist. He does not endeavour to convince one, whom he wishes to bring over to his belief, of the several doctrines he holds, one by one; this would be an endless and a hopeless task. The Church is, in his mind, an Institution, not a system; a living organization, built on a divine charter, and blessed with the perpetual presence of its Head. In such a belief as this, whatever you may think of its foundation, there is might; there is an energetic principle that will concentrate human effort, that will surmount every obstacle, and nerve the soul to almost superhuman exertions.

What now is the condition of our brethren of the various Protestant denominations? Take at random one of their most zealous and earnest-minded men, and I am happy to say there are many such among them, and ask him what are his views about the Church, and what will be his reply? Suppose one earnestly seeking after the truth to make this inquiry, one who has arrived at the conviction that Christ did appoint an Institution, to which he granted a perpetual charter, and His unfailing presence—an Institution for which, as being ordained of God, man could provide no substitute: what would be the probable answer which this inquirer would receive? Would it be that there was this Church, and that Church, and the other Church, all of which were very good; that, for his part, he attached very little importance to the question, what Church one belonged to; that so the heart was right, that was sufficient; that he preferred his own denomination on some accounts, but that he thanked God he was not one of those that would unchurch others? Would this be the probable answer, or would it not? Supposing that it would, is it doubtful which side, the Romanist or the Protestant, would be the more likely to give way, when one or the other must yield?

The Romanist says, God has appointed a Church, with a divinely constituted Ministry, and divinely ordained Sacraments, to be the medium and channel through which He confers salvation; and here is that Church. Our supposed Protestant says, here is one of twenty Churches, in any one of which you will be equally safe; no one of which has any special claim to your allegiance; you may even try one, and if that does not suit you, you may go to another, until you have tried the whole round. Let our supposed Protestant be pressed a little further, and will he not be brought to ignore the very idea of the Church as an outward, visible Institution, ordained of God for training up the faithful for future glory? Will he not betake himself to the notion of an invisible Church, not as denoting *the faithful and abiding members of the visible Church,* but as something wholly separate and distinct from all that is outward and visible, from Ministry, Sacraments, Ordinances, and all human instrumentality? Now, without entering at all into the merits of this theory, I would just ask, what stable foundation is there for a visible Church to rest on consistently with this popular view? What cement is there to hold it together, when conflicts of opinion spring up, and strong passions are aroused? What power has it to retain those who, being bound to it by no principle, may prefer another to-morrow, as they do this to-day? What is there to make one train up his children with a feeling of loyal devotion to the Church as an Institution of Christ, or to retain the allegiance of those children to the Church of their fathers? What power is there in such a body, however excellent may be the men who compose it, to stand against the undying devotion of the Romanist to his Church? Here, then, we behold Rome's strength; and here we see the incurable weakness—incurable because inherent in the system of our brethren of the various Protestant denominations.

But let the advocate of Rome meet a well informed Churchman, one who thoroughly understands and appreciates his position and his privileges, and, to speak modestly, he will encounter a foeman worthy of his steel. To what the Romanist alleges in regard to the divine Institution of the Church, as an outward visible body, with a Ministry having perpetual succession from the Apostles, and the promised presence of Christ, to give validity to all the acts which they are authorized to perform in His name; he does not yield a timid, reluctant, hesitating assent, but he claims such a Church as his heritage, a Church that man did not make, and that man may not, according to his whim, exchange for another. He is in a position to take this ground and to maintain it; an act which our brethren of the Protestant denominations could not venture upon, for it would be suicidal.

He can identify this Church with the Church instituted by Christ and descending to us; a Church brought into subjection to the papacy during the middle ages, and receiving some corrupt additions to her primitive faith, which were lopped off at the Reformation, yet never bound by the decrees of Trent, never acknowledging the new creed of Pope Pius IV., and consequently never identified with Rome since the period of her greatest depravation of the faith, by her compacting her previous errors into a system, and placing herself by the reception of the Tridentine decrees, as far as it was possible, beyond the reach of reform. Having shown the impregnability of his own position, he proceeds to try the strength of Rome. He charges Rome with marring the beauty and fair proportions of the Church of the Apostles and of primitive antiquity, by her unauthorized and unscriptural additions to the early pattern. He charges Rome with leading men away from the Gospel by her traditions, and from Christ by her veneration and worship of pictures, and relics, and angels, and departed saints, but, above all, by the idolatrous regard she pays to the Virgin Mary, whom she virtually substitutes, to a fearful extent, for the Saviour of sinners. He charges Rome with smoothing men's way to perdition by the false peace she administers through her sacrament of penance, together with her doctrine of purgatory, and indulgences, and prayers, and masses for the dead. He charges Rome with undermining the foundations of morality and rupturing the ties of social life, by her enforced celibacy of the clergy, united with her system of auricular confession. He charges Rome with keeping the people in ignorance of the truth by her discountenancing the free use of the Sacred Scriptures, and depriving them of the means of grace to which they are entitled, by her worship in an unknown tongue, and by her withholding the cup from the laity.

He charges Rome with making a new and false creed, the creed of Pope Pius IV., and binding it on the consciences of her members on pain of damnation. He charges Rome with maintaining a standing army of celibate priests, men cut off from all the sweet charities of domestic and social life, in order that they may be the better tools for upholding the Papacy; *men who, by the secrets of the Confessional, may rule with despotic sway over every house and family.* He charges Rome with banishing from the minds of men all sacred regard for truth, through her Alphonsus Liguoris, and other Jesuitical casuists, whom, instead of censuring, she canonizes, thereby taking the full responsibility of their immoral teaching. All these charges he establishes by irresistible proof. In fine, he shows Rome to be a vast machine of spiritual despotism, a baptized Juggernaut, crushing, not merely the bodies, but the souls of men.

Such is the ground the well-instructed Churchman takes in his encounter with Romanism, and which he is able to maintain. All that is true in Romanism he holds, while he rejects the false; he has a pure Gospel enshrined in an Apostolic Church, and hence he stands prepared with armour, defensive and offensive, with shield and sword, to the battle of Christ, and for the souls He has redeemed.

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LITERATURE.

Utah and the Mormons. The History, Government, Doctrines, Customs and Prospects of the Latter Day Saints, from personal observation during a six months' residence at Great Salt Lake City. By BENJAMIN G. FERRIS, late Secretary of Utah Territory. Harpers.

The title of this book sets forth its claims to notice. It has an odour of officiality, the writer having been Secretary of the Territory, which gave him an opportunity for observation of the leading movers. He was at the Great Salt Lake City in the winter of 1852–53, where, as he says, he was as much shut off from the rest of the world as if he had been locked up on an Arctic ice-field; and the effect of this seclusion was, of course, to concentrate his attention upon the people around him. They will not thank him for the service, though we think a much larger public may. He has fully exposed at least one of the evils growing out of that mass of vulgar falsehood and tyranny known as Mormonism—we allude to their now unblushingly-avowed system and practice of polygamy. It needs, indeed, no actual experience of the working of such an institution at the present day, to assure us of its inevitable consequences. If anything is known as the result of the study of political and social history it is that, given the elements and proportions of religion and morality, you may solve the problem of prosperity and perpetuity. No people can thrive and be successful on ignorance, fraud, degradation and licentiousness. The whole history of Mormonism from its beginning has been so inwrought with lying and corruption, that we need not be surprised at its recent avowals, published to the world, not merely from the deserts of the Rocky Mountains, but from our own seat of government at Washington. It is idle to gloss this matter over by referring it to the privileges of an independent State, by sympathy with the suffering which these unhappy people drew upon themselves in Missouri, or by looking exclusively at their industrial services in subduing the difficulties of the earth in their remote position. Their whole creed and authority is before the world, stamped as an impudent lie, a lie which is an insult, not only to the Bible, which is so grossly travestied in the Book of Mormon, but to the common sense of every one gifted with a particle of intelligence. But it is not a theoretical question of belief only, if any question of belief can be merely theoretical. It is an assault on the primary condition of civilization, the institution of the family. Violate that and the whole is corrupted. We need not wait for experiment of such a proposition to know what the result will be. But we may get the experience, if we call for it, without waiting long. Polygamy has been avowed and practised by the Mormons only for a few years. At first it was kept in mysterious reserve, as a privilege of a so-called style of saintship, while the leaders denied its existence. The corruption spread till it is now openly advocated in newspaper and tract. "About one fourth of the adult male population," says Mr. FERRIS, "are polygamists, ranging in the number of their wives from two up to fifty." And this in a community where, according to the census of 1851, there were 698 more males than females in the territory. The forces employed in the work of degradation are fearful. The system has not the poor plea of temporary advantage, for population dwindles under it. Left to themselves, in no very long time the Mormons would become extinct. "The children," says Mr. FERRIS, "are subject to a frightful degree of sickness and mortality. As a general rule, these saintly pretenders take as little care of their wives as of their children; and of both, less than a careful farmer in the States would of his cattle; and nowhere out of the "Five Points" in New York City can a more filthy, miserable, neglected-looking and disorderly rabble of children be found than in the streets of Great Salt Lake City." This, too, in the first generation; what will be the ratio of degradation hereafter? This book exposes the matter in its true colours. Its facts will in vain be charged with exaggeration. The laws of morality and national well-being are too well known at this time of day to be set aside by pretended experiments of this sort. If anything whatever is established in our civilization, it is the sanctity of the family; if that is abandoned, the results are as determinate as the invariable conditions of matter. To wait for the result would be as senseless as to remove the supports of a house and remain under it to determine whether it will fall.

What the condition of woman is under such a system it is not necessary for us here to describe. Mr. FERRIS has painted the picture from actual observation. As a scheme of invitation for immigrants, the design must be a failure. We cannot believe that recruits are to be picked up in this way for a national brothel. The name of woman and of humanity forbids the supposition. The true character of the region once known, and the shameless tyranny and impositions practised upon the people, the region will be shunned as a pest-house and a jail.

It is a sad testimony which Mr. FERRIS' book bears to even the present condition of Mormonism; its future is a prospect at which we may shudder. Violence will probably do the work of purgation, and the scenes of Missouri be acted over again, in some form or other, in the territory of the west. Its rocky barriers will not defer its fate: the enemy is within.

We are not at all disposed to account for the fact of Mormonism, according to the fashionable philosophic nonsense in vogue, by any peculiar necessity of the times. It is nothing new, chargeable to any defects in the social, political or religious life of England or America; though there is a class of writers who would sacrifice all these time-honoured and noble institutions to justify the absurdities of this barbarous sect. It is a periodic outbreak of an old sore of humanity: the disposition of craft and ignorance alike to throw off all sober restraint, surrender themselves to license and any quack pretension which may offer, to escape the fair lot of duty in the world. The weak are to be pitied, but it would require the pen of a DANTE to write of the cunning leaders who have built up this melancholy delusion. But it will work its own cure. The self-pleaser will find no primrose path of life in the hardships of Utah. He will pay a fearful price for his ignorance and self-will, for he will learn bitterly that it is not in lawlessness, but in obedience, that happiness is to be found.

> Stern Lawgiver! yet Thou dost wear
> The Godhead's most benignant grace;
> Nor know we anything so fair
> As is the smile upon Thy face:
> Flowers laugh before Thee on their beds;
> And fragrance in Thy footing treads;
> Thou dost preserve the stars from wrong;
> And the most ancient heavens, through Thee, are fresh
> and strong.

The Course of Time, by ROBERT POLLOK, A. M.; with critical observations of various authors on the genius and writings of the Poet, biographical sketches, and notes, critical and illustrative, by JAMES R. BOYD, Editor of *Milton, Thomson, Cooper,* &c. Barnes & Co.

It is not very long since Dr. OLIVER WENDELL HOLMES made Mr. ROBERT POLLOK the subject of a withering examination, in a lecture in his course on the Poets of the Present Century, delivered in this city. The Doctor looked at him æsthetically and medicinally—out of consideration, not for the man, but for the taste in society which his extraordinary success had represented. As a poet he evidently abhorred him; many of the severer passages he found repugnant to his sense and humanity, while the quieter ones had the equally disagreeable flavour of insipid commonplace. The witty Doctor wriggled his painful way through the opening pages of the Scottish poet's grim Calvinism, and sought in vain among any other passages for one moistened with the genuine dew from the heart. In the end, the Doctor had recourse to his medical knowledge and drew a picture of the numerous diseases in literature entailed by diseases of the body. There were certain volumes, he said, which should be entitled, "Tubercular Views of Human Life," a numerous class of "Dyspeptic Reflections on the State of Man," and occasional "Essays by American Authors of well-known debility." The Doctor's views, though they may have shocked a portion of his audience, were just. Alas, that while the diseases of the body are cured or disappear from the scene of life, there are no hospitals or speedy and effective remedies for a sickly literature. The book still lives when the man is dead; bolstered up by sects or editors,—but its date is determined at last. There will come a time when no fervour of discipleship or zeal of biographical admiration can resuscitate the dead remains of a book, weak or false in its chief qualities. In the end, truth and intellect must carry the day. That the "Course of Time" should have been the rage, while the Excursion and Prelude were ignored, will be no very creditable facts to the literary tastes of the present century. But posterity will soon correct the error.

There would seem to be a transition period in education, when a good supply of tolerably well-sounding words supply the place of thought and imagery; when it is too expensive a process to think and too unsatisfactory a one to do nothing. For this class of persons in this stage of development, word-writers are supplied who will roll off an indefinite quantity of rhyme and blank verse in a fluent way. As precision of thought would tax the mind, it is of course an impertinence, and the grand wordy style is helped along by the obscure; and a little touch of the terrible is not inappropriate as a stimulant—just sufficient to cheat the mind into the idea that it is employed upon something momentous, while it is in reality employed upon nothing at all. Dr. HOLMES read a page of POLLOK's intense wordy accumulation on some of his melancholy topics, and asked what kind of people they could be who gloated with the poet over such loathsome barbarities—but the fact is that the readers have not entered into them at all. Their ears have been filled by the sound—the voice and nothing more—a certain titillation of the mind has been produced—POLLOK has been pronounced a sublime poet—and there is an end.

The worst fault of POLLOK is his dulness. It is melancholy to be put through such pages of commonplace on imposing subjects. There is a constant lack of speciality, of definite impression. We travel rapidly over a country filled with sounding names, on the map, but all form and hue, by some mysterious agency, is taken out of the landscape. We can see something, when we travel with COWPER or THOMSON or YOUNG, and learn something from them of life and nature, but with this Course of Time it is a delusion—all the more intolerable that we are challenged to the contemplation of the most momentous topics which can employ the human mind.

Thoughts and Things at Home and Abroad, by ELIHU BURRITT; with a Memoir by MARY HOWITT. Phillips, Sampson & Co.

A collection of some of the author's later contributions to the press, growing out of his advocacy of the Peace Question, the Temperance and other reforms of the day. The style of these is somewhat vague, the idea being covered as it were by a certain vapoury mist of enthusiasm. This arises from the adoption of a poetical phraseology, where we naturally look for more sober prose; as in the treatment of political economy topics. It is, in many passages, a spoken style, suggestive less of the book than the pulpit. That it is effective in the latter way, such papers as the *Neighbours* will prove, which is an effective sermon on the text of the Good Samaritan.

The agitation of the peace question, though it may be urged sometimes with too great credulity, is likely to be productive of good. It will modify the exercise of war, though it may not altogether control it. It is satisfactory to see that while Mr. BURRITT adopts every ingenious hope and argument, he does not neglect those practical measures which will extinguish war by prevention rather than cure, such as his advocacy of an electric telegraph around the globe, free trade, and cheap ocean postage. From the paper on the "Natural Provisions for Peace," we take a few sentences bearing on this point:

PHYSICAL NECESSITIES FOR PEACE.

> There is a wonderful exposition of this truth in the very anatomy of the globe, which should strike us with peculiar force. The anatomist can never cease to admire the perfect symmetry of the human body, and that correspondence of its parts which makes one division of of the system an almost exact duplicate of the other. Why, then, he might ask, is not the western hemisphere an exact duplicate of the eastern? Why are the two halves of the globe put together with such deforming incongruity,—a foot against a hand, a neck against a shoulder, an ear against a mouth? What dreadful convulsions of nature have produced this unseemly distortion? Why is there not a precise correspondence of climate and soil within the same degrees of latitude clear round the globe? Why are not Japan, Persia, Barbary, and the United States all of the same temperature, and susceptible of the same productions? Why is not Italy just like Nova Scotia, and England like Labrador or Newfoundland, when the sun shines as vertically upon one country as the other, and all are equally contiguous to the same Atlantic waters?
>
> Superficial observer! Let me tell that anatomist to look again, and see what St. PAUL saw; let him trace the effect of this apparent anomaly but a little way, and he will arrive at a glorious cause of causes,—the very innermost divinity of the arrangement, which is nothing less than a physical provision to carry out the eternal truth,—that "GOD hath made of one blood all nations of men;" and meant that they should feel, and read it too, in the unwritten statutes of nature. That every lack of physical correspondence between the two hemispheres, multiplies and subdivides international relations. It creates and supplies reciprocal necessities not only between different zones, but also within the same parallels of latitude all round the globe. It is the great submarine chain that connects China and Greenland, Siberia and Brazil; that chain whose links grow larger as they approach the earth's extremes and grapple together mutual antipodes with hooks of steel. The Greenland hunter, when he returns from the chase, wants everything that the Chinese peasant can produce, and the New Englander wants half of the same productions; and that peasant wants everything that the arctic hunter can reach with his bow and harpoon, and half of what the New Englander can produce from his skill.
>
> So that the physical relations between different countries increase in strength with their intervening distance. This arrangement, to make one nation dependant on another, is the primitive basis of international commerce and comity. True, it is the coarsest bond of connection; and it would exist with all its iron strength, if there was no human nature in man; if he had no social nor moral relations to his neighbour, nor any of the divine affinities of the human soul. A coarse bond it is, indeed, but it is a chain of adamant which all the navies of the world cannot break, and all the swords that war ever sharpened to butcher men cannot sever. All other ligaments of human nature and society,—all the ties of religion and love and consanguinity, have yielded, like singed strings of tow, to the breath of that fiendish spirit which broke peace in heaven as well as earth. But never has that great physical bond relaxed its hold: no, it has contracted under every drop of blood, and drawn belligerent countries more closely together. There never was a war of one year's duration, but that all those who could not fight on either side, hankered and pined, and even starved, for what grew almost spontaneous on their enemy's soil.

Messrs. PHILLIPS, SAMPSON & Co., it is worthy of being generally known, are engaged upon the publication of a series of the modern British poets, a chief feature of which is the careful editing, full collection of the writings, and complete personal and literary history in prefatory memoirs. The works are edited, and the biographies written, by EPES SARGENT, whose retirement from the editorial chair of the *Transcript* (which, by the way, is admirably conducted in its old spirit by his successor Mr. HASKELL) gives him leisure for the preparation of these and other works. There is no better apprenticeship for a memoir-writer or biographer, than a few years of editorial life. The editor is necessarily a student of men, and as a writer he is trained to seize his points with consummate tact and avidity. He has learnt, not only how to think, but how to work. Mr. SARGENT's memoirs of ROGERS and CAMPBELL, the two authors published thus far, are full of out-of-the-way reading, adding greatly to the usual stock of knowledge, touching the poets, in the way of anecdote and literary history, and contributing many hitherto uncollected poems, from the magazines and elsewhere. In the life of CAMPBELL, Dr. BEATTIE's large volumes, and CYRUS REDDING's Magazine Reminiscences have been judiciously drawn upon, while ROGERS is vividly presented in passages from the diaries of BYRON and MOORE. Of the poets themselves, we presume it is hardly necessary to say much now. Their writings are "household words" with the present generation. True fire and manhood, and genuine taste and refinement, were never more happily presented than in the two.

The First Class Standard Reader is the title of a new school-book in Messrs. DERBY and PHILLIPS, SAMPSON & Co.'s "Standard Series" for school-boys. It is prepared by EPES SARGENT, and is a companion volume to his *Standard Speaker*, and, like that production, is distinguished by the tact and thoroughness of its preparation. Prefixed is a summary of principles of the powers of the language, rules for correct reading, and appended is a full explanatory index, giving an account of persons and places, and any ideas which might interrupt the full understanding of the school-boy. We notice with pleasure, in a book which must necessarily exert a great degree of influence on the popular taste, the tone and quality of the reading. The passages are from the best authors, sound and instructive, with an infusion of new matter which has not been employed in this way before. The passages from TRENCH, HENRY ROGERS, the original translations from the French, the occasional old poetry, &c., are well chosen.

LET not CHARLES DICKENS say any more that the Americans are not a humour-loving people. Here is an elementary reader, got up precisely on that principle (and it is not the only one of its kind in use) the *Amusing and Instructive Reader in prose and poetry, wherein wit, humour and mirth are made the means of awakening interest and imparting instruction*, by OLIVER OLDHAM, author of "The Humourous Speaker, &c." An essay might be written on that title. Its philosophy is sound. W[illegible]e, too, the latitude of the third condition "wit, humour and mirth"—there being a great deal of fun in the world which is certainly neither wit nor humour. This book contains some good examples of all three,—from SWIFT to FANNY FERN. It is an American idea, we believe, and, judiciously used, may do much to enliven the flagging attention of the school-room; and readers "of a larger growth" may take up the volume with pleasure.

For The Churchman.

MR. EDITOR: Although critique upon critique is somewhat akin to false blazonry in heraldry, I have notwithstanding been tempted to offer for your consideration a few remarks on the following scrap cut from *The Churchman* of July 1st.

> Perhaps the choicest stanza of the *Minstrel* is the oft-quoted appeal for the admiration of nature.
>
> "O how canst thou renounce the boundless store
> Of charms which Nature to her votary yields!
> The warbling woodland, the resounding shore,
> The pomp of groves and garniture of fields;
> All that the genial ray of morning gilds,
> And all that echoes to the song of even,
> All that the mountain's sheltering bosom shields,
> And all the dread magnificence of Heaven,
> O how canst thou renounce, and hope to be forgiven!"
>
> GRAY, with his delicate poetical perception, singled out this exquisite stanza, on the first appearance of the poem, objecting to one word in it, *garniture*, which he said "suggested an idea of dress, and, what is worse, of French dress." BEATTIE admitted the impeachment, tried to alter the word, and could not find a better. It is a good word to the ear, though it will not bear an appropriate definition.

Now with all due deference to GRAY, whose exquisite ear for rhythm and acquaintance with language rendered him eminently qualified for the task of verbal poetical criticism, it strikes me that the very words he employs to condemn the use of "*garniture*" in this place, are the best that could have been offered for its selection. Any one coversant with French must have observed that *garniture* is as frequently used in the sense of adornment as in any other of its several applications. The poet was writing of the charms of Nature, not of the results of agriculture, and doubtless had before his mind's eye the beautifully-variegated mantle in which she clothes the field. In this view, what would so aptly express his meaning as the word he has chosen? Any one who has seen an American prairie in the spring will be struck with the felicity of its application to it.

GRAY, who probably shared the prejudices of the English of his day about French dress,—looking upon it simply as a heterogeneous agglomeration of gaudy colours, forgetting that brilliancy of tint in no wise precludes harmony of tone, a point that all now acknowledge in the costume of a well-dressed French woman,—has here, as is very frequently done, sacrificed justness to smartness. He could not resist uttering the epigram. Had he considered the matter properly, it is doubtful whether he could have produced any other word that would have suggested more clearly the idea of the poet; contrasted more forcibly with the equally well chosen epithet "pomp of groves;" or flowed more smoothly in the line, despite the somewhat harsh sound of its first syllable, BEATTIE not improbably felt this, and treated GRAY as POPE did HALIFAX on a like occasion—pretended to look for something more appropriate but left the line as it was.

In conclusion, pardon me, Mr. Editor, for saying that I do not altogether apprehend your remark, that "It is a good word to the ear, though it will not bear an *appropriate* definition." Now it seems to me the several meanings and uses of the word are clearly laid down by lexicographers, and its appropriateness in the line to my mind is equally so. M.

U. S. Military Academy, July 4th, 1854.

GLEANINGS FROM FOREIGN EXCHANGES.

SIMILITUDE OF A TEMPLE IN INDIA TO THE JEWISH TEMPLE.—A missionary, who lately visited the great heathen temple at Conjeveram, in India, thus writes of the similitude in structure and rites to the ancient Jewish temple. "The fact is unquestionable," he says, "that there is a striking resemblance between the arrangements here and those of the ancient Jewish temple; first we entered the outer court, then the court of the people, and then the holy place, raised considerably above a splendidly paved outer court, within which, as if in awful mockery of the ancient dwelling-place of Jehovah, was the holy of holies. At the entrance of the holy place we were suddenly stopped, and told we could go no further; the opening was nearly as large as the first gateway we had entered—we had got in a few yards, and stood on some steps which led up to the raised court within. That scene made an impression never to be effaced. Almost all the Temple-Brahmins had gathered around us, perhaps fifty from their houses and as many from different parts of the temple. Night had fairly closed over us and our guides; the Pundarum lit up the strange scene by a single lamp, precisely resembling the censer in which the Jewish priest offered up the morning and evening incense. This gave but a partial illumination, and cast a flickering light over the sable countenances, which row on row appeared before us. Many, too, had climbed up the sides of the doorway; and there, resting on on some fine sculpture, looked down on us with eager eyes. Another crowd also stood behind us, and there we were, in these strange circumstances, surrounded by this strange and motley group of Brahminical auditors."—*Jewish Chronicle.*

DISCOVERY OF ROMAN COINS.—A very extraordinary discovery was made by a labouring man in the neighbourhood of Coleraine the other day, while cleaning out a ditch. He found an urn containing 1,937 coins, together with 341 ounces of silver, in pieces of various sizes. The coins are Roman, in the most perfect state of preservation, of the most antique description, and what is very singular, no two coins appear to bear the same superscription. The silver is composed of a large number of weigty ingots and ornamental pieces, supposed to have been used on armour for horses. There are also several battle-axes, marked with Roman characters. The whole is now in the possession of Mr. JAMES GILMOUR, watchmaker, Coleraine, where they may be seen by any one curious in the science of numismatics.—*Coleraine Chronicle.*

ART AND PHOTOGRAPHY.—There is a battle going on between the high-toned artists and the practical men, as to the extent to which photography can justifiably be used in art. The æsthetic advocates view the optical stranger with some distrust, and fear that the power of taking dozens of copies of works of art with very little trouble will disentitle those copies to be designated works of art at all. Some of our eminent men, however—eminent as true artists—declare they are ready to avail themselves of the art of photography, in certain tedious details of their art. A story is told of a noble peeress, whose portrait was painted by Sir THOMAS LAWRENCE; both the peeress and the artist became tired and cross during the imitation of a satin dress; the impatience of stillness in the one, and the requirement of stillness insisted on by the other, nearly occasioned a collision of tempers. Now it has been urged that the photograph might render admirable aid to an artist in hundreds of instances such as this. Mechanical exactness the photograph can realise, beyond the power of the eye or the pencil to imitate; and there is ample reason to believe that, after accepting aid of this kind in mechanical details, there will always be abundant scope left for the genius of the true artist.—*Household Words.*

RUSSOPHOBIA IN SCOTLAND.—The *Inverness Courier* gives a piece of intelligence which does not say much for the military ardour of our Northern fellow-subjects. Here follows the statement of our contemporary:

On the appearance of Her Majesty's ship *Tartarus* in the Bay of Cromarty, a short time ago, the good people of Balintrade and Barbaraville, taking it into their heads that they were to be "impressed," to fight the Russians, took to their heels, and concealed themselves in the neighbouring woods for several days, till the disappearance of the suspicious craft. It is said that many passed the night in the old church of Kilmuir. The fishermen of Tarbat also, a few days ago, were greatly frightened by a sudden report that the Russians were just landed at the light-house. The utmost alarm prevailed, and hurried preparations were made for the hills (or to face the enemy?), when some bold man ventured to approach the cause of terror, and found it to be a delusion. The hoax had been traced to an elderly gentleman in the neighbourhood, whose joking propensities are inveterate.

THE ENGLISH WORKING MAN'S WIFE.—His wife on a moderate calculation, throws away one-third of her family's food. She has no culinary resources. It never enters her head to turn every scrap of food, every bone within her reach, every scrap of bread, to palatable account. And thus the teaching of common things which has been lately talked of, should include, as a most important branch of popular education, the economy of the kitchen. To teach the young idea how to cook is to do a great social good, undoubtedly. There are more showy accomplishments; fair fingers may be seen to better advantage than when partially buried in a light crust, but the light crust has something to do with the light heart, and the kitchen strongly influences the happiness of the parlour.—DICKENS's *Household Words.*

MISCELLANEOUS CLIPPINGS.

A TOUGH STORY, OR A TOUGH GOOSE. An English paper says that "Mr. EVERETT, farmer, of Kirby Lodge, near Rockingham, has a goose which he vouches to be at least ninety-three years old. It has been on on his farm full fifty years, and passed the former part of its life on the farm adjoining. It is a large, fine fowl, with a head and neck as white as snow, and has lately hatched a brood of goslings from its own eggs. Mr E. has a book, stating its age and history, which he can authenticate." Should Mr. EVERETT give his time to investigate the genealogy of this wonderful goose, we have no doubt it would prove a lineal descendant of those patriotic birds that cackled upon a certain occasion at Rome.

A CUNNING TRICK.—Dr. WILLCOTT, the celebrated Peter Pindar, was an eccentric character, and had a great many queer notions of his own. A good story is told by one of his contemporaries of the manner in which he once tricked his publisher. The latter wishing to buy the copyright of his works, offered him by letter a life annuity of £200. The Doctor, learning that the publisher was very anxious to purchase, demanded £300. In reply the latter appointed a day on which he would call on the Doctor and talk the matter over. At the day assigned, the Doctor received him in entire dishabille, even to the nightcap; and, having aggravated the sickly look of a naturally cadaverous face, by purposely abstaining from the use of a razor for some days, he had all the appearance of a candidate for quick consumption. Added to this, the crafty author assumed a hollow and most sepulchral cough, such as would excite the pity of even a sheriff's officer, and make a rich man's heir crazy with joy. The publisher, however, refused giving more than £200, till suddenly the Doctor broke out into a violent fit of coughing, which produced an offer of £250. This the Doctor peremptorily refused, and was seized almost instantly with another even more frightful and longer protracted attack, that nearly suffocated him—when the publisher, thinking it impossible that such a man could live long, raised his offer, and closed with him at £300. The old rogue lived some twenty-five or thirty years afterwards.—*Biographical Scraps.*

THE PROCESS OF COINING GOLD.—A United States mint has been completed in San Francisco, and is probably, ere this time, in active operation, coining down daily vast treasures of golden ore. It was intended that it should be prepared to coin thirty millions of dollars yearly. The following description of the system which is about to be established there, will afford a good general idea of the ordinary process of coining gold:

The metal, after being received in the deposit-room, is carefully weighed, and a receipt given. Each deposit is then melted separately in the melting room, and moulded into bars. These bars next pass through the hands of the Assayer, who, with a chisel, chips a small fragment from each one. Each chip is then rolled into a thin ribbon, and filed down until it weighs exactly ten grains. It is then melted into a little cup made of calcined bone ashes, and all the base metals, copper, tin, &c., are absorbed by the porous material of the cup, or carried off by oxydation. The gold is then boiled in nitric acid, which dissolves the silver which it contains, and leaves the gold pure. It is then weighed, and the amount which it has lost gives the exact proportion of impurity in the original bar, and a certificate of the amount of coin due the depositor is made out accordingly. After being assayed, the bars are melted with a certain proportion of silver, and being poured into a dilution of nitric acid and water, assume a granulated form. In this state the gold is thoroughly boiled in nitric acid, and rendered perfectly free from silver or any other baser metals which may happen to cling to it. It is next melted with one-ninth its weight of copper; and, thus alloyed, is run into bars, and delivered to the coiner for coinage. The bars are rolled out in a rolling-mill until nearly as thin as the coin which is to be made from them. By a process of annealing they are rendered sufficiently ductile to be drawn through a longitudinal orifice in a piece of steel, thus reducing the whole to a regular width and thickness. A cutting machine next punches small round pieces from the bar, about the size of the coin. These pieces are weighed separately by the "adjusters," and if too heavy are filed down—if too light, they are re-melted. The pieces which have been adjusted are run through a milling machine, which compresses them to their proper diameter and raises the edge. Two hundred and fifty are milled in a minute by the machine. They are then again softened, by the process of annealing, and after a thorough cleaning are placed in a tube connecting with the stamping instrument, and are taken thence, one at a time, by the machinery, and stamped between the dies. They are now finished, and, being thrown into a box, are delivered to the Treasurer for circulation. The machinery, of course, for all these processes, must be of the nicest kind. The weighing scales alone, in the deposit room of the California Mint, cost one thousand dollars.

JAPAN.—From the best sources, it appears that Japan resembles Great Britain, there being three islands: by name—Niphon, Kiusa, and Sitkokf—that correspond nearly to England, Scotland, and Wales. These islands compose Japan Proper, with an estimated population of 25,000,000. There are innumerable dependent islands—as Yesso, nearly the size of Ireland, a portion of the Kersile islands, the other portion belonging to Russia, the Loo Choo islands, etc., that may contain as many more people.

Japan is in about the latitude of Southern Europe, and yet it is as cold or colder than Great Britain. The highest mountains are covered with snow much of the year, and snow often lies for several days in the country at large. There are not so many high mountains, nor large rivers and lakes in the country. The mountains that exist are generally volcanic in their origin. Almost every acre of the soil is made productive, though not especially so by nature. The hills are generally cultivated to their tops. It is acknowledged to be one of the best cultivated countries in the world. This has become necessary in order that so dense a population may be supported, as they have but precious little commerce, and must raise their own food or starve. Rice is a staple production, and is the principal article of food. Aside from rice, they raise wheat, Indian corn, vegetables, and many other articles that are produced in this country.

Japan is a very wealthy country, as it abounds with gold and silver, copper and other valuable metals. Besides, the people are very industrious and enterprising, and often remind one of the Yankees. They have their "merchant princes," as well as other nations. In education and civilization they are beyond most Asiatics; and are more like Europeans. The Japanese are like the Portuguese in their general appearance. They dress more like the Chinese. The higher class dress very nicely as well as gaudily. They shine in gold.

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DAMASK AND MOREEN for Cushions;
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THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.
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CARPETS, Oil Cloths, &c., at Low Prices for Cash. —GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
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4-4, 5-4, and 6-4 Plaid and Plain MATTINGS;
WINDOW SHADES, of desirable styles;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in Carpet Stores. He is also Agent for selling
CARHART & NYE's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m11-1y

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No 401 Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
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N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
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NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.
Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.
TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.
Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Weoly Dogs. Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, *Dressed German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.
This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses,* &c., such as
German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18-6m

STATEN ISLAND Fancy Dyeing Establishment.— Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes or fashionable citizens' garments of every description. mar5-tf

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furniture for all kinds of Ranges on hand and made to order. je17-1y

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order. [je24-2m] R. PATON.

SCHOOLS.

A CLERGYMAN residing about 40 miles from New York, in a pleasant and healthful situation on the Hudson River, wishes to take into his family two or three boys, under 12 years of age. The number of boys will be limited; and earnest and faithful attention will be given to their religious and mental training. For further information address G. Office of *The Churchman*, No. 111 Broadway; or refer to the Rt. Rev. Bishop J. M. Wainwright, D. D.; the Rev. G. H. Hobart; the Rev. Milo Mahon, B. D.; New York: the Rev. R. S. Howland, Astoria. jy1–3t

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French - - - - - - $5 per quarter.
Music - - - - - - $10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d. ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty:* seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

WANTS.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap24–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power.

m18-6m DUNCAN & WEST, 51 Beekman street,
and No. 4 Liberty Place.

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

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THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
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Moses A. Hoppock, 230 Fulton-st.
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Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary
Ap29-1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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WILLIAM F. LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Jeremiah Johnson,
Richard Raynor,
Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

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Benjamin B. Sherman,
Alexander T. Stewart,
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EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

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Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
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Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 53		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

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John R. Suydam,
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S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
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m25-6m EDWARD FIELDS, M.D., }

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

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Amos Howes,
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S. D. C. VanBokkelen,
Perry G. Gardiner,
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John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H. Howell,
James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standin[illegible]sident in Brooklyn, not over 55 years of age, and not phys[illegible]alified, is entitled to membership upon payment of the prescr[illegible]d Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in case so two dozen each. GEO. SCRIVEN, Importer,
ap22–6m 93 Maiden Lane

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.

"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway.) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24–1y LIGHT, NEWTON & BRADBURYS.

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.

Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL' Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an. a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co. N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, &c.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4–1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. **9** Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston. Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the exaination of those who require a first class wood furnace.

DR CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1–1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

THE DARK SIDE.—There are some people who are always looking on the "dark side" of life. They seem to see the world through "coloured glasses," and thus everything bright, beautiful and glorious, takes a sombre tint from the medium through which they gaze. They have not strength and courage to struggle with the actual ills of existence, for these are wasted in grappling with imaginary evils. If in the spring-time they sow amid the budding loveliness of nature, they do not believe that when autumn comes their fields will be filled with "plumy sheaves," and plenty will sit smiling at the household hearth. They think of the devastating march of the tornado, and the withering breath of the frost king, rather than the crystal dew-drop, the refreshing shower, and the cheering sunlight, that shall ripen the fruit and give a golden hue to the waving grain. When the harvest has been gathered in, amid the merry songs of the reapers, they do not offer a prayer of thanksgiving for those mercies. On the contrary, they borrow trouble concerning the winter, and fear that during her long and dreary reign want shall chase abundance from their dwelling. If they have white-winged vessels floating in far-off seas, they listen to every rising breeze, as if it were the herald of a coming doom, and fancy each ship a thousand times wrecked. Do they possess richly-stored coffers? they are in constant fear of burglars and assassins. Friendship they do not trust, because there is a possibility that a smile may conceal a deceitful heart, and kind words be used to lure another to ruin. They visit homes, that seem to them like emblems of Eden. Peace, and joy and love, throw over them a halo of light, but even there a shadow floats up from a murky atmosphere which enshrouds the distrustful soul. They wonder if this *apparent* happiness is not assumed in order to make an impression, and give them an idea of real domestic bliss. There are those to whom they are bound by a thousand ties, but instead of enjoying their society, they spend the hours in gloomy forebodings of death and misery. Dear reader, you have seen just such persons, so have we, and marked how they have not only rendered themselves wretched, but cast a dismal spell over all with whom they came in contact. It is well to look upon life as it is; to realize that it has sorrows and sufferings, and prepare for them; but it is vain and sinful to look continually on the dark side. If want falls to your lot, remember that He who sent the ravens to feed his servant, will not forget His trusting children. If friends become your foes, do not think that the whole human race are of the same stamp. "Angels are bright still, though the brightest fell," and so it is with mankind. True, there are thousands of wretched, fallen, guilty beings; but there are, also, hearts that throb nobly with their wealth of pure and generous impulses. It is a pernicious doctrine, which too many are teaching, when they portray friendship as "only of name," and truth but the fair semblance of what she ought to be. Death may sever us from those to whom we have clung with yearning fondness; but we must not repine: in every hour of trial and suffering, we must remember that there is One guiding the affairs and destiny of the world, and that "He doeth all things well."—*Olive Branch.*

* * *

PRESBYTERIAN DOCTORS OF DIVINITY.—A long and animated debate took place at the late annual meeting in Albany, of the "Associate Synod of North America," on a motion "that the title of D. D. be no longer appended to the names of members, in the minutes."

Mr. J. P. SMART wisely thought that it was "giving too much importance to the matter to notice it," and contended that it would be "more proper to set aside the title Rev." Mr. BLAIR considered it "hard to make an onset on this old custom, sanctified by use in society." Mr. BANKS was for "returning to the simplicity of the Gospel," and regarded D. D.'s as "a regular onslaught on the principles of Presbyterianism." Mr. S. HINDMAN said, "I think these things are doing mischief; even the phrase *Rev.* I never use in writing to a minister; I feel conscientious about it." Mr. PATTERSON asked—

"Taking it for granted that those who confer it have some discrimination, why not let it pass, as a literary distinction? Why not say there shall be no *Esquires* or *Judges* here in Synod? Elders sometimes attain to such distinctions. Should we exclude them because ther titles destroy our parity as brethren, we should have no senators or constables here. Can the brethren find anything to sustain the calling of each other *Mr.?* It is as difficult to find *Mr.* in the scriptures as *Dr.* Why not abolish this too? We need no better argument to turn Quaker, and use no worldly terms at all, such as *you* and *sir*. Brethren should go the whole length, and bring us back to the terms of scripture. It would be as strange to Mr. MOSES, Mr. ABRAHAM, or Mr. PAUL, as to say Dr. MOSES, &c. I presume there is no danger of any one assuming any superiority over his brethren, because he bears the D. D."

Mr. JAMES MCARTHUR said—

"I think there is too much importance attached to the title D. D. Some action of this kind might tend to weaken the admiration of it. We are all entitled to the name *Bishop*. If we go into the Episcopal Church, Bishop is higher than D. D. If we look at it in this light, we need have no jealousy of the D. D."

Mr. BANKS—"I have no objection to distinguishing our Professors of Theology by this title; but let us do it ourselves, and not submit to the dictation of every little college in the woods to decide who shall be superior and inferior among us."

Mr. MCAULY said "he would be pleased to see many more Doctors among them than there are; he would like to see Doctors in every congregation, to teach the children." At the same time, he "heartily concurred with Brother BANKS, that the title is objectionable and unscriptural."

Mr. J. BROWN declared that "he felt seriously on this point. Mr. means nothing; Dr. means something. If Mr. means nothing, why oppose it? Dr. *does mean something*, and that is the reason why we are opposed to it. *It is in opposition to Presbyterianism.*"

Mr. BLAIR—"I think the thing arises out of the low state of religion. Good men are of the same opinion. An old Methodist preacher was asked, 'Why are there no Doctors in your church?' He replied, 'Our church is not *sick;* when it gets *sick*, we will have *Doctors.*' I do believe it arises out of the sickly state of society. Now, if it could be put down, I would like to see it. It lies heavy on me, what Mr. BANKS has said. It gives prominence to men who have no right to it."

The motion to expunge the title was finally carried by a vote of 36 to 34; though, as Mr. BOYD remarked, it "will not meet the evil; the brethren who have the title will still retain it, and be called by it, and have as much influence as they ever had."—*Banner of the Cross.*

* * *

FASHIONABLE FOLLY.—The passion for notoriety is fast becoming one of our most prominent characteristics. We have just laid down several of our leading newspapers that give strong evidence of our growing taste in this direction. The specific phase of it that is now beginning to stand out more boldly than all the rest, is the disposition to bestow through the public press the most fulsome flattery on ladies of certain social positions. The newspaper has recently been added to the sphere of fashionable life, and a lady's drawing room, with its gay assemblies, is not complete unless one hundred thousand readers are informed of the midnight scenes. Reporters in white gloves are present; busy, they are, in burnishing their silvery surface for brilliant impressions. Knowing the lack of brains at such times, they are wisely active—as much on the alert as swift-winged swallows after insects—darting hither and thither to catch some accidental witticism—a revived pun—a smart repartee—and meanwhile straining their ingenuity to provoke a dull genius, a stupid belle or an empty fop to say something that can be put into types and paraded before the world.

The fashion is decidedly modern. A few years back, Ladies were not considered as common materials for printer's use and editorial comments. A little more sacredness was attached to them. Their shrinking nature was then treated as a reality—their retirement was honoured—and it was supposed to be good taste and genuine refinement to leave them to adorn the virtue and quietness of home. The conventional circumstances of the lady were not thought inconsistent with the firm, noble qualities of the woman. And the effect of this was most salutary. For it was under such a state of things, that our countrymen of late generations grew up with a profound respect for female character, and a heartfelt devotion to its excellence. Politeness, then, was simple and eloquent. Books were not studied to teach the arts of graceful behaviour. Nature was the teacher, and good society the school where men of sterling worth did homage to the purity and loveliness around them.

But a change has been brought about. Ladies are now subjects for public discussion; for high-wrought criticism; for minute and marvellous details. A fashionable party is first given to a few hundreds of elect persons—then given in print, to the whole public; and what was an entertainment of champagne and embroidered confectionery last night, will be served up for the enjoyment of all gossip-lovers abroad. With few exceptions, this thing is generally condemned. All people of pure tastes and social culture feel it to be utterly nonsensical in itself, and as tending to corrupt the morals of the country. But fashion endorses it; the evil consequently grows. A few years more, and all sensibility will be blunted to it. A small handful of the seed will be enough to sow the whole soil, and give us a large crop of the noxious weed.—*Daily Times.*

* * *

THE OPEN SKY.—It is a strange thing how little, in general, people know about the sky. It is the part of creation in which nature has done more for the sake of pleasing man—more for the sole and evident purpose of talking to him, and teaching him, than in any other of her works; and it is just the part in which we least attend to her. There are not many of her other works in which some more material or essential purpose than the mere pleasing of men, is not answered by every part of their organization; but every essential purpose of the sky might, so far as we know, be answered, if, once in three days or thereabouts, a great ugly black rain cloud were brought up over the blue, and everything well watered, and so all left blue again till next time, with perhaps a film of morning and evening mist for dew. And, instead of this, there is not a moment of any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain that it is all done for us, and intended for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest or of beauty, has this doing for him constantly. The noblest scenes of the earth can be seen and known but by few; it is not intended that man should live always in the midst of them; he injures them by his presence, he ceases to feel them, if he be always with them; but the sky is for all; bright as it is, it is not "too bright nor good for human nature's daily food." Sometimes gentle, sometimes capricious, sometimes awful; never the same for two moments together; almost human in its passions—spiritual in its tenderness—almost divine in its infinity, its appeal to what is immortal in us as distinct as its ministry of chastisement or of blessing to what is mortal is essential.

And yet we never attend to it, we never make it a subject of thought, but as it has to do with our animal sensations; we look upon all by which it speaks to us more clearly than to brutes, upon all which bears witness to the intention of the Supreme, that we are to receive more from the covering vault than the light and the dew which we share with the weed and the worm, only as a succession of meaningless and monotonous accident, too common and too painful to be worthy of a moment of watchfulness, or a glance of admiration.—RUSKIN.

* * *

A CHILD'S SYMPATHY.—A child's eyes! those clear wells of undefiled thought; what on earth can be more beautiful? full of hope, love, and curiosity, they meet your own. In prayer how earnest; in joy how sparkling; in sympathy how tender! The man who never tried the companionship of a little child has carelessly passed by one of the great pleasures of life, as one passes a rare flower, without plucking it or knowing its value. A child cannot understand you, you think; speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return—it will take, it is true, no measure or soundings of your thought; it will not judge how much you should believe, whether your grief is rational in proportion to your loss; whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours, and engraft itself, as it were, on the feeling which is your feeling for the hour.—*The Hon. Mrs.* NORTON.

* * *

We speak but little when not actuated by vanity.

* * *

MARRIED,

On the 4th inst., by the Rev. D. E. Barr, rector of Christ church, Gilbertsville, Otsego county, WALTER WEED, Esq., of Guilford, to ABIGAIL EASTWOOD, of Gilbertsville.

DIED,

At Tarrytown, on Saturday, July 1st, ANNIE M. SPENCER, the wife of James Selden Spencer.

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Commencement of Hobart Free College at Geneva.—The Commencement exercises will take place on the 19th and 20th inst., as follows:

Wednesday, 19th—at 3 o'clock, P. M., in the College chapel—The Reading of the Horace White Prize Essays.

At 5 P. M., in Trinity church—The Address before the House of Convocation, by the Rev. WM. A. MATSON of Utica.

At 8 P. M., in the same place—The Address before the Hermean Society, by the Rev. HENRY N. HUDSON of New York.

Thursday, 20th—at 10 o'clock, A. M.—The usual Commencement exercises will take place in Trinity church.

In the afternoon, there will be a steamboat excursion on Seneca Lake for citizens and strangers; and in the evening the usual reception at the President's.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 20th inst., at 637 Broadway, at 8 o'clock.

July 13, 1854. THEO. R. MCILWAINE, Recording Secretary.

Clerical Convocation.—The next meeting of the Clerical Convocation for Otsego and Delaware counties, will be held in St. John's church, Richfield Springs, Otsego county, on Thursday, Aug. 3. Services at 10½ A. M. and 3 P. M. The Convocation will also hold service in St. Luke's church, Richfield, (Monticello) on Friday, Aug. 4, at 10½ A. M. WM. H. HILL, Secretary.

Morris, July, 1854.

Sharon Springs.—Divine service on each Lord's day, at 10½ A. M., during the months of July and August.

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

The Church of the Holy Innocents, 37th street near Broadway, will be open for a third service during the summer, at 8 P. M. on Sunday evenings. jy15–1m

Calvary Free Chapel, corner of Twenty-second street and Fourth Avenue, for the benefit of Members of the United Church of England and Ireland. Services every Sunday at 10½ A. M. and 7½ P. M. Rev. T. TOWELL, Minister.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Church of St. John the Evangelist, Stockport, Rev. S. Hollingsworth, $5 52; Trinity, Constantia, W. N. Y., Rev. I. L. Harrison, $1; St. Mary's, Castleton, S. I., Rev. S. P. Parker, $20; St. George's, St. Louis, Mo., Rt. Rev. C. S. Hawks, D.D., $30 75; Trinity, Fairfield, N. Y., Rev. Edward Moyses, $3; St. John's, Cohoes, Rev. T. Babcock, $4; Christ, Shrewsbury, N. J., Rev. H. Finch, $6; Christ, Elizabethtown, N. J., Rev. E. A. Hoffman, $13 88.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

"A Friend," $1; Convocation of Hartford, Rev. S. Benedict, $10; Christ, Elizabethtown, N J. Rev. E. A Hoffman, $13 88.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

Mrs. M. A. Curtis, Society Hill, S. C., $3 55; Rev. James Rankin, balance of remit., 33c.; Rev. B. Hale, D.D., Geneva, N. Y., $2; Rev. D. G. Tomlinson and wife, $2; Rev. James Rankine, Windsor, Conn., $2; Rev. W. J. P., balance of remit., 25c.; Mr. John Swartwout, West Point, $2; do., Newburgh, $1 80; Rev. H. H. Prout, Lenoir, N. C., $1; Trinity, Portsmouth, Va., Rev. J. H Wingfield, $10; St. Paul's, Key West, Rev. C. C. Adams, a coll., $23 75; Trinity, Portland, Conn., Rev. S M. Emery, $5; All Saints, Paradise, Pa., Rev. E. Y. Buchanan, $3; Rev. W. G. French, Athens, Bradford co., Pa., from com. coll., $1; St. John's, Louisville, a coll. June 11, Rev. G. P. Schetky, $8; Emmanuel, Weston, Conn., Rev. G. D. Tomlinson, $2; St. James, Syracuse, Rev. H. Gregory, D.D., half returnable in books at a future time, $6 88; St. Andrews, New Berlin, Chenango co., N. Y., by E. C. Williams, Warden, $4; Christ, Harwinton, Conn., Rev. O. P. Holcomb, $2; St. Paul's, Kinderhook, Rev. F. T. Tiffany, a coll., $9; St. Alban's parish, Waukesha, Wis., $2; St. John's, Cohoes, Rev. Theo. Babcock, $1; ch. of the Holy Innocents, West Point, Rev H. E. Duncan, $25 50; Grace, Prattsville, Rev. D. G. Wright, $4; Christ, Limestone Prairie, Ill., Rev. John Benson, $10; Rev. A. A. Watson, balance of payment, 69c. Annual subscribers: Rev. T. R. Lambert, Boston, $1; Rev. H. E. Duncan, West Point, $1; Rev. Samuel Cox, Manhasset, $1; Rev. J. B. Morss, Carlisle, Pa., $1; Rev. G. P. Schetky, Louisville, Ky., $1; Rev. Roswell Park, D.D., Racine, Wis., $1; James P. Arnold, Louisville, Ky., $1; William Inman, Louisville, Ky., $1; Macauley Aiken, Louisville, Ky., $1; Rev. W. B. Musgrave, Mechanicsville, $1; W. A. Duncan, N. Y., $1. Total $146 75.

JOHN W. MITCHELL, Treasurer.

Depository 637 Broadway, New York, July 11, 1854.

St. Ann's church for Deaf-Mutes.—The following subscriptions to the Building Fund are gratefully acknowledged.

Mrs. C. W. Thompson, of Boston, $100; Mrs. Elizabeth Fish, Mrs. Neilson, each $50; W. W. Stone, Tapscott & Co., H. I. Baker & Bro., A. S. Marvin, D. Stewart, T. Paton, J. & A. Petrie & Co., T. Whittemore, each $25; V. Hillyer, E. N Tailer, D. G. Lord, W. Matthews, J. Meakim, Abrams & Johnson, W. M. Raymond, A. Monroe & Co., A. Rankin & Co., eech $5.

Subscriptions may be sent to Augustin Averill, the Treasurer of the Fund, 47 South street; Messrs. Stanford & Swords; Mr. Robert Leeder, the deaf-mute collector; or the undersigned, Minister of the parish

THOMAS GALLAUDET, 22 Third street.

Protestant Episcopal Church Reading-Room and Library, 637 Broadway.—The undersigned begs to acknowledge the following donations:

H. H. Elliott, $25; J. Warren, $25; T. F. Frank, $10; R. Kipling, C. G. Mitchell, $10; total $95.

EDWIN B. STIMSON, Treas., 33 West 23d street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

$10 thro' S. & S., from a member of St. Bartholomew's church.

The Missionary earnestly hopes that the friends of sailors will not leave him to be embarrassed with the quarter's rent of the Home coming due on the 1st of August. If so, and the object has lost the confidence or sympathy of the members of the Church, its affairs will be wound up, and the Home upon the North River abandoned.

D. V. M. JOHNSON.

N. B. Further gifts may be sent to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway; or to Charles Ely, 104 Broadway; Edward Haight, Bank of the Commonwealth; T. P. Cummings, 121 William street.

Advertisements.

A CARD.—The undersigned, having closed his engagements with the Grammar School of Columbia College, proposes early in September to open a Select School of the highest class. Its location will be in the upper part of the city, between Fifteenth and Twenty-third streets. Seasonable notice of the time and place of opening will be given; and, in the meantime, any inquiries on the subject addressed to the undersigned, at 156 Second Avenue, (St. Mark's Rectory,) will receive prompt attention. GEORGE C. ANTHON.

New York, July 8.

TUITION.—A clergyman, disengaged some hours in the day, offers his services to young men who may be anxious to continue their classical studies during the summer recess. Address "Clericus," office of this paper. $

WM. COXE DUSENBERY, Fire Insurance Agent, Office, No. 11 Wall street, has commenced the business of Fire Insurance, and is prepared to take risks in several of our best City Companies, and also those of well-known reputation in other cities.

He has been induced to do this from his unusual facility to obtain DESIRABLE RISKS, and also save much time and trouble to his large circle of friends whose extensive business requires much done in this line, with full confidence that complete satisfaction will be rendered to the insurer and insured.

A list of Companies with whom he transacts business will be furnished on application, and the patronage of his friends is respectfully solicited.

FIRE CLAIMS ADJUSTED, and prompt attention given to all orders connected with his business. jy15–4t$

MISS HAINES begs respectfully to give notice to her friends and the public that her school, Nos. 9 and 10 Gramercy Park, New York, will re-open on Thursday, September 14, 1854. Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co's, No. 252 Broadway, or at Messrs. Doremus & Nixon's, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence, No. 10 Gramercy Park

jy15–8t

TEA WAREHOUSE.—J. WATSON, 377 Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in TIN FOIL, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27–1y

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

COUNTRY BOARD FOR BOYS.—A few lads can board with us during July and August, at our summer residence in Bristol, R. I. The house being within a hundred feet of the shore, healthful aquatic sports can be conveniently enjoyed. Circulars at Stanford & Sword's; at Lockwood's; and at this office.

WM. B. STOUGHTON, } Principals of Church Schools,
jel7–8t Rev. G. N. SLEIGHT, } 48 7th Av., cor. 14th st., N. Y.

THE REV. J. J. ELMENDORF will open in the autumn a CHURCH SCHOOL FOR GIRLS, at No. 101 West Thirty-sixth street, near Broadway. The best assistance will be provided in every department. Circulars will shortly be issued, and can then be obtained at the principal bookstores, or by application to the above address. jy8–2t

PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has REMOVED TO No. 44 BEAVER STREET, between Broad and William streets, where in future he will feel obliged by receiving their orders.

ap29–3m THOMAS McMULLEN

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.

R. & R. LAVERY, 243 Grand street,
ap22–3m (A few doors east of the Bowery.)

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, 51 Canal street, is now receiving in store his first shipment of FRENCH and ENGLISH MANTLES for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of EMBROIDERIES, SILK APPLIQUE and CHANTILLY LACE mantles at from $6 upwards. GEO. BRODIE,

my20–3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27–1y

REMOVAL.—FINE CLOTHING!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. 401 Broadway, corner of Walker street.

FURNISHING GOODS of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25–6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

CRYSTAL PALACE PREMIUM FOR CARD ENGRAVING AND EMBOSSING.—F. A LONG, Card Engraver and Embosser, 86 Nassau (two doors from Fulton) street, New York, has received from the Judges at the CRYSTAL PALACE, their *certificate* for his specimens of card engraving and embossing, as being the most beautiful exhibited at the late "American Exhibition of the Industry of All Nations." He has also recently enlarged and refitted his store, and his business arrangements and facilities are of such a character as enable him to fill promptly, and at the most reasonable prices, all orders for card engraving and embossing—WEDDING, INVITATION, VISITING, and BUSINESS CARDS of the latest and most elegant styles, and advertising, plain, and ornamental envelopes. Orders respectfully solicited, and satisfaction warranted. ap29–3m

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders;* and from facilities in manufacturing all kinds of Upholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1–6m

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c., &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs. Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10–3m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

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NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9–tf] M. H. LICHTENSTEIN, No. 90 Bowery.

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GENTS' FURNISHING GOODS. je3–1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.

m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

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G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, the necessary allowances are made by the cutters of the establisment.

1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8–1y

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5–1y No. 120 Bleecker street corner Wooster street

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854 ....105,400 feet.

Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108,400 feet.
1854............ 90,600 feet.

Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

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mar18–1y W. T. PETERSON }

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my13–3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

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introduced at our establishment several years since, are universally approved, and should be worn by all. A. RANKIN & CO.,

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